English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

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Salah performed individually

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The fourth question of Fatwa no. 2601

Q 4: It is claimed that it is impermissible for a latecomer to Salah (prayer) who finds rows complete to pull someone out of the last row to stand beside him. In such case, being not permitted to stand alone in a row, such a person will have to wait for another latecomer which may cause him to miss the congregational Salah and offer Salah individually.

A: if someone enters a Masjid (mosque) after the iqamah has been announced to find rows complete, he should do his best to join one row. If it is not feasible, he should stand contiguous to the Imam to the right. If it is also unfeasible, he should wait until another latecomer comes and form a new row together. If this is unfeasible too, he should offer the Salah individually after the congregational Salah has ended.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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offering Salah alone behind the congregational rows

The second question of Fatwa no. 6365

Q 2: A man entered the Masjid (mosque) and found that the rows were complete. There was a young boy in the end of the last row. Is it permissible for him to pull the boy back to offer Salah (Prayer) with him in a new row? If he comes while the people are performing Ruku` (bowing), can he pull one of them

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while they are bowing? If he finds no one to offer Salah with except young boys, some of whom are old enough while others are not, can he join them in the same row?

A: If a person who wants to offer Salah finds a complete row, he should wait until another one comes to form a new row with him. He should not pull anyone from the existing row. If he can join the row or stand to the right of the Imam, he should do so. As for standing with the young boys, it can be done if they are old enough. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others from Anas (may Allah be pleased with him) that he said, (The orphan and I aligned behind him and the old lady stood behind us.) He was referring to the Messenger of Allah (peace be upon him) when he visited them one day. If the boys are not old enough, it is considered as if he is offering Salah individually, which is invalid, The Prophet (peace be upon him) stated, (The Salah of a person standing alone behind a row is invalid.)

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The fifth question of Fatwa no. 7233

Q 5: when the Iqamah (call to start the prayer) is announced, a man leaves the rows and prays alone behind the rows. He does not follow the Imam in Salah (prayer). According to our knowledge, he does not have an excuse for doing this.

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What is the ruling in this case?

A: If the reality is as what has been mentioned, then this person is not allowed to do so. He has to perform Salah with the congregation. He has to follow the Imam. He should not perform Salah alone behind the rows because of the legal evidence mentioned in this regard.

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Fatwa no. 8498

Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. To continue,

The Permanent Committee for Scholarly Research and Ifta has read the inquiry submitted by the Director of Administrative Affairs at King Faysal Hospital in Makkah to His Eminence Chairman of the Committee. Bearing the number 989 and dating 4/4/1405 AH, the inquiry provides: "What is the ruling if upon entering the Masjid (mosque), a Muslim finds no place in the row, can he pull a person from the row to stand beside him? Due to the repeated occurrence of this problem, I had lengthy discussions with many people during which I mentioned the answer Your Eminence has provided in this regard. However, a number of questions were raised:

1. What is the evidence from the Qur'an and Sunnah (whatever reported from the Prophet) that indicates the impermissibility of pulling someone back from

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the row in which they are standing? 2. What is a person supposed to do if they happen to not find a place in the row and is unable to stand on the right side behind the Imam due to the fact that the Prayer is almost finished? Should he start Prayer alone or should he pull someone back to stand beside him in Prayer?

A: If, upon entering the Masjid, a Muslim finds no space in the row to stand in and is unable to stand on the right side of the Imam, he has to wait for someone else to join him in another row. If there is no one to join him, he has to offer Salah in another congregation otherwise he may pray alone after the Imam of the present congregation announces Taslim (salutation of peace ending the Prayer). There is no sin upon him if he does so. Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) is also reported to have said, ﴾When I command you to do anything, do of it as much as you possibly can...﴿ The reason is that Salah is one of the acts of worship which are based on the religious principle of Tawqif (a religious text and not personal opinion). The Hadith which prohibits praying alone behind the row has been classified as authentic. But the Hadith which provides: ﴾Won't you join them in the row or pull one man of the row to constitute another row.﴿ has been classified as Da`if (weak). Moreover, if someone is pulled from the row, a space in this same row will be made. The Prophet (peace be upon him) has ordered us to straighten, complete

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and block the gaps in rows upon standing for Salah.

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conveying what the Imam says

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The first question of Fatwa no.7519

Q1: Is it permissible to convey what the Imam (the one who leads congregational Prayer) says to those behind him? If so, when is it permitted? Some scholars said that this is permissible when the people performing Salah (Prayer) behind the Imam cannot hear his voice, but it is not permitted if they can hear his voice. Is this true and what is the evidence for this?

A: This is permissible when necessity calls for it, because the Prophet (peace be upon him) in his fatal illness led the people in prayer while Abu Bakr was on his right, following him in prayer, and the people behind them following the prayer of Abu Bakr (may Allah be pleased with him).

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The third question of Fatwa no. 9147

Q 3: What is the ruling on conveying the Imam's voice to Ma'mums (persons being led by an Imam in Prayer) in Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tasmi` (saying: "Sami`a Allahu liman hamidah [Allah listens to those who praise Him]")," when standing after Ruku`) and Taslim (salutation of peace ending the Prayer)?

A: If Ma'mums do not hear the Imam's voice because it is very weak or due to a lot of worshippers, then it is permissible to convey the voice of the Imam to the Ma'mums. Otherwise, it should be avoided.

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Straightening the rows

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The fourteenth question of Fatwa no. 4172

Q14: What is the ruling on leaving gaps between those performing Salah (Prayer) and separating shoulders and feet while standing?

A: It is obligatory to straighten the rows and stand shoulder-to-shoulder and foot-to-foot and it is not permissible to leave gaps between the worshippers aligned in one row offering Salah.

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The third question of Fatwa no. 4582

Q 3: Offering Salah in congregation, I try to make rows straight through standing feet to feet. Some elderly brother farmers then tell me not to make a gap between my two feet wider than the passage of a cat. Is this true? Or, is it proper to make rows straight through standing feet to feet? If the latter is the case, what is the Islamic ruling on those who refuse to make rows straight through standing feet to feet insisting on their stubbornness thanks to their rural mentality? How can I advise them and how can I find a way out of such an awkward situation?

A: It is a Sunnah (supererogatory act of worship following the example of the Prophet) that people offering Salah line up in rows through standing shoulder to shoulder and foot to foot. This is supported by many authentic Hadith reported to the same effect. For example, Anas (may Allah be pleased with him) said, "We would stand feet to feet." It means that

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they would close gaps and straighten rows. Accordingly, Muslims should advise each other to do so in such a manner as not to harm each other.

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The eleventh question of Fatwa no. 6391

Q11: What is the ruling on drawing a slanted line on carpets or mats in a Masjid (mosque) facing the Qiblah (direction faced for Prayer towards the Ka`bah) to organize the rows?

A: There is no harm in doing so, and there is also no harm if people perform Salah (Prayer) with no line, because a little deviation from the direction of Qiblah has no significant effect.

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The sixth question of Fatwa no. 8666

Q 6: we are a group of worshippers who perform Salah (prayer) in the Masjid (mosque). One of the worshippers sometimes moves forward a little so that the row appears to be uneven. We advised him, but he keeps doing this, we do not know whether it is intentional or not. Is our Salah valid?

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A: Your Salah is valid and you have to continue advising this man.

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Position of a Ma'mum

The first question of Fatwa no. 6728

Q1: is it permissible for the imam (the one who leads congregational Prayer) to assign the place in the row behind him to certain people, so they can remind him if he forgets something? Is this permissible or not?

A: It is lawful for Ma'mums (persons being led by an Imam in Prayer) who are knowledgeable and intelligent to be close to the Imam, as it was authentically reported on the authority of Abu Mas`ud Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Let those of you (standing) near to me (in the congregational Prayer) be the mature and the intelligent, then those next to them, and then those next to them.") (Related by Ahmad, Muslim, Abu Dawud, and Al-Tirmidhy) This means

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that those who are mature and intelligent should go early to the Salah (Prayer) so they can stand behind the Imam. It does not mean that a place should be reserved for them until they arrive.

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The fourth question of Fatwa no. 5433

Q 4: (The Prophet (peace be upon him) used to straighten rows for Salah (Prayer) and say to his Sahabah (Companions), "Align yourselves and do not diverge. Let those of you who are of age and mature be near me.") **Who are those who are of age and mature? Please advise, may Allah reward you.**

A: This Hadith was narrated by Ahmad, Muslim, Abu Dawud and Al-Tirmidhy from Abu Mas`ud (may Allah be pleased with him), from the Prophet (peace be upon him) that he stated, (Let those standing near to me of you (in congregational Salah) be the mature and the prudent, then those next to them, then those next to them. Beware of the ruckus of the markets.)

It was said that this Hadith referred to mature people. It was also said that the mature referred to are those who reached the age of puberty. The meaning of this Hadith is that the Prophet (peace be upon him) ordered the wise adults offering congregational Salah with him to stand in the first row behind him in order to learn how he offers Salah,

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and be able to lead people in Salah if something were to happen to him, and to remind him if he forgot anything in Salah. The ruckus of the market refers to the disagreement and the shouting which occurs in the market. The meaning here is to forbid disagreement, commotion and shouting as often takes place in the market.

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The place of the Ma'mum and the Imam

The fourth question of Fatwa no. 10565

Q 4: if we are just two persons offering congregational Salah (Prayer), should we stand in one row or should the second person stand behind the first?

A: The Sunnah in congregational Salah is that a Ma'mum (a person being led in Prayer) stands next to the Imam (leader of congregational Prayer) in the same row, if they are just two persons. Ibn `Abbas (may Allah be pleased with him) narrated that (he stayed for one night at the house of his aunt Maymunah. The Prophet (peace be upon him) woke up to offer optional night Salah, so he stood to his left, but he (peace be upon him) moved him to his right side.)

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Agreed upon by Al-Bukhari and Muslim.

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Fatwa no. 11477

Q: An Imam (leader of congregational Prayer) and a Ma'mum (a person being led in Prayer) were offering Salah together, when a third man came while they were sitting for the final Tashahhud (a recitation in the sitting position in the last unit of Prayer) and sat to the left of the Imam, who wanted to push him to the right side or the next row, but he did not accept. After the Imam finished Salah, and that man finished Salah, the Imam and the other people told him that it is impermissible for him to stand to the left side of the Imam, but he claimed that they do so in Syria, so controversy arose concerning this issue. Please advise, may Allah reward you and grant you success.

A: if the Ma'mum is one person, he should stand to the right of the imam, as it was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that Ibn `Abbas (may Allah be pleased with him) said, ﴾I once spent the night at my aunt Maymunah's house. The Prophet (peace be upon him) woke up to offer optional night Salah, so I woke up to offer Salah with him. I stood to his left, so he took me by the forelock and placed me to his right.﴿

Agreed upon by Al-Bukhari and Muslim. This is in case there is no one standing to the right of the Imam, as mentioned in the Hadith narrated by Ibn `Abbas. However, if there is a person to the right of the Imam, there is no harm if the new comer stands to the left of the Imam. Everyone's Salah will be valid. However, it is a Sunnah to stand behind the Imam if possible, as the Prophet (peace be upon him) asked Jabir and Jabbar to stand behind him when they stood to his left and his right. Related by Muslim in his Sahih (authentic) Book of Hadith.

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The position of boys in a row

The third question of Fatwa no. 1954

A 3: a man led two or many boys below the age of puberty in Salah (prayer). Should they stand behind him or to his right side?

A: The teachings of the Prophet (peace be upon him) to the boys who are at the age of seven or more are that they should stand behind the Imam as mature people. If there is only one boy, then he should stand to the right side of the Imam.

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It was authentically reported that the Prophet (peace be upon him) performed Salah in the house of Abu Talhah and ordered Anas and the orphan to stand behind him and asked Um Sulaym to stand behind them. It was authentically reported in another narration that the Prophet (peace be upon him) performed Salah as an Imam for Anas and he made him stand to his right side. Moreover, he performed Salah as an Imam for Ibn `Abbas and made him stand to his right side.

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including children in congregational Salah

The second question of Fatwa no. 3987

Q2: Can pre-pubescent children join the rows for Salah (Prayer) on an equal footing?

A: When a boy reaches seven years, he can join the rows for the congregational Salah on an equal footing with the others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 3932

Q 4: a man has two sons, the elder is ten years old and the younger is eight years old.

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When performing congregational Salah (Prayer), should they stand in a row behind their father or to his right?

A: The two boys should stand in a row behind the Imam (the one who leads congregational Prayer), because they both have attained the competent age for praying. It was authentically reported that the Prophet (peace be upon him) led Anas and an orphan boy with him in Salah, and they both stood in a row behind him (peace be upon him). The generality of the evidence also support this.

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The eleventh and twelfth questions of Fatwa no. 8097

Q 11: sometimes I go to the Masjid (mosque) after the end of salah (Prayer) and see a man praying alone but I do not know whether he is offering an obligatory or supererogatory salah. Do I have to wait until he finishes and then pray with him?

A: You can ask him whether he is offering an obligatory or supererogatory Salah and he may beckon you to join him or not. There is nothing wrong either way, if you join him without first asking him, whether he is offering an obligatory or supererogatory Salah. After he announces Taslim (salutation of peace ending the Prayer), you should stand up and complete your Salah.

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Q12: sometimes, when I enter the Masjid (mosque), I find two people performing a congregational Prayer. If I want to join them, should I move the Imam (the one who is leading the congregational Prayer) or the Ma'mum (the person being led by the Imam in Prayer)?

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A: This matter is flexible; you may move the Ma'mum back or the Imam forward. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Following the Imam in Salah

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following an Imam who is leading Salah over the radio

Fatwa no. 1759

Q: What is the ruling on standing in prayer behind an Imam who leads Salah from thousands of miles away over the radio?

A: Texts of the Qur'an and Sunnah (whatever reported from the Prophet) indicate the obligation of offering the five daily prayers in congregation. Allah (Exalted be He) says, ﴾When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you﴿ In this Ayah (verse) Allah orders Muslims to observe Salah in congregation even during the most serious situations of engaging in war with the enemy while granting concessions to leave some of its essential requirements undone for the sake of Jihad (fighting/striving in the Cause of Allah). This is indicative of the incumbency to observe Salah in congregation. Obligation to observe it at the Masjid (mosque) is indicated in the Hadith in which the Prophet (peace be upon him) is reported to have said that he would have burnt the houses of the people who did not attend congregational Salah in the Masjid had it not been for the women and children who are not obliged to attend congregational Salah. The ultimate purpose for which Masjids are constructed is that they be frequently visited by congregations of Muslims who stand together for Salah. The following Qur'anic Ayah (verse) lends support to this fact: ﴾It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.﴿ ﴾The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.﴿

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Allah (Exalted be He) also says, ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât.﴿ Allah (Glorified be He) clarifies that among the characteristics of true believers is that they construct Masjids wherein they constantly remember His Name and offer Salah. They have been encouraged by Him to observe it and have been promised great reward if they do so. Moreover, the Prophet (peace be upon him) reported in one of his Hadiths that among the seven whom Allah will cover under His Shade on the Day when there shall be no Shade save His is one whose heart is attached to Masjids. It is also authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said, ﴾A blind man came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid. He, therefore, asked the Messenger of Allah (peace be upon him) to allow him to perform prayer in his house. He (peace be upon him) granted him permission. Then, when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Prophet) said: Respond to it.﴿

It is authentically reported on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said: ﴾He who likes to meet Allah tomorrow as a Muslim, he should persevere in observing these prayers, when a call is announced for them, for Allah has laid down for your Prophet the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man who stays away (from the mosque) prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet, you would go astray. No man purifies himself, doing it well, then makes for one of the mosques without Allah recording a blessing for him for every step he takes raising him a degree for it, and effacing a sin from him for it. I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men until he was set up in a row.﴿

It is also authentically reported in the Two Sahihs (authentic books of Hadith compiled by Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) who said, "The Messenger of Allah (peace be upon him) said, ﴾The Salah offered in congregation is twenty five times more superior (in reward) to the Salah offered alone in one's house or in a business centre, because if one performs Wudu' and does it perfectly, and then proceeds to the masjid with the sole intention of praying, then for each step which he takes towards the masjid, Allah upgrades him a degree in reward and (forgives) crosses out one sin until he enters the masjid. When he enters the masjid, he is considered in Salah as long as he is waiting for the Salah and the angels continue asking for Allah's forgiveness for him and keep saying, 'O Allah! Be Merciful to him, O Allah! Forgive him, O Allah! Accept his repentance,' as long as he continues sitting at his praying place and does not break his Wudu'.﴿

It is also authentically reported in the Sahih of Muslim on the authority of Ubay ibn Ka`b (may Allah be pleased with him) who said, ﴾There was a person among the Ansar whose house was situated at the farthest end of Madinah, but he never missed any prayer along with the Messenger of Allah (peace be upon him). The narrator said: We felt pity for him and I said to him: O, so and so, had you

bought a donkey, it would have saved you from the burning sand and would have saved you from the reptiles of the earth. He said: Listen! By Allah, I do not like my house to be situated by the side of Muhammad (peace be upon him). I took him to the Prophet of Allah (peace be upon him) and informed him about (these words). The Prophet called him and he said the same words he had told me and added that he wanted a reward for his steps. Upon this the Prophet of Allah (peace be upon him) said: In fact yours is the reward which you expect.❳

It is authentically reported on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) who said, ❲There were some plots of land lying vacant around the Masjid. The Banu Salamah decided to move to this land and come nearer to the Masjid. The Messenger of Allah (peace be upon him) heard about it and said to them, "I have heard that you intend to move near the Masjid." They said: "Yes, O Messenger of Allah! We have decided to do that." Thereupon the Messenger of Allah (peace be upon him) said, "O Banu Salamah! Stay in your houses, because your footprints (when you come to the mosque) will be recorded."❳ These and other similar Hadiths denote that the command to observe Salah is not confined to observing it in congregation so much so to observe it at the Masjid. Offering Salah at Masjids distinguishes a true believer from a hypocrite who abandons praying at Masjids.

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It is also a means through which one awaits reward from Allah, seeks forgiveness for his sins, increases the record of his good deeds and benefits from the angels' invocations of Allah to have mercy on him and to forgive his sins. Those at home, on a farm or at a warehouse who stand up in rows to offer Salah while being led by an Imam on the radio are neglecting the commands of Shari`ah and depriving themselves of having their reward doubled, their record of good deeds augmented, and their sins forgiven. They are opposing the evidence declaring the obligation to offer Salah at Masjids thus deserving the punishment Allah has threatened those who neglect offering it there.

In addition, things may happen which may render a person's Salah invalid according to the view held by some Fuqha' (Muslim jurists). Included among these things are praying alone behind a row with the possibility of joining it while at a Masjid, the possibility of praying in front of the Imam or being unable to continue following the Imam due to radio tuning problems or power outage, which would not be the case if he prays in a place where he can see the Imam.

Accordingly, it is not permissible to pray alone at home or to pray in a congregation dependant on someone at a Masjid or to follow the Imam over the radio.

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The sixteenth question of Fatwa no. 6744

Q16: We want to ask about the Salah (Prayer) of a woman at home following the radio or television if she hears the recitation and the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of the Imam, whether it is a Fard (obligatory) or a Nafilah (supererogatory) Salah? What is the situation when it is broadcast from the country she is in or from a distant place, such as Riyadh when she lives in Ayn Dar, around 350 km away? Please advise us.

A: This is not permissible, whether the Salah is Fard or Nafilah, even if the woman can hear the recitation and Takbir of the Imam.

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The third question of Fatwa no. 2279

Q 3: What is the ruling on praying at home following an Imam in a Masjid (Mosque) over the microphone and there are no connecting rows between the Imam and the followers, as is the case in Makkah and Al-Madinah during Hajj season?

(Part No. 8; Page No. 32)

A: According to the views of the Shafi`i school of jurisprudence and the opinion of Imam Ahmad, Salah is not valid unless the rows continue uninterrupted until they reach one's house and one is able to follow the Imam by seeing him or hearing his voice. If the condition mentioned does not exist, Salah is not valid. It is necessary for a Muslim to offer Salah in congregation in the Houses of Allah with his fellow Muslims. The Prophet (peace be upon him) stated, ("Whoever hears the call (Adhan) and does not come to (Salah), then there is no prayer for him except with an excuse.") Related by Ibn Majah, Al-Daraqutny, and Al-Hakim. Al-Hafizh said: Its Isnad (chain of narration) meets the conditions of Muslim. The Prophet (peace be upon him) asked the blind man who inquired whether he could pray in his house: (Do you hear the call for prayer? The man replied, "Yes". The Messenger said, "Then respond.") Related by Muslim in his Sahih (authentic) Book.

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Fatwa no. 7367

Q: There is a bathroom on the right of our Masjid (mosque) with

a courtyard in between them and adjacent to the Masjid. The courtyard could be used as place for women to perform Salah (Prayer) during Ramadan. However, we are not sure if this is permissible or not and because anyone who performs Salah in this courtyard will not be able to see the Imam (the one who leads congregational Prayer); they will only be able to hear his voice. It should be noted that there is no road separating the courtyard from the Masjid. Please answer us to remove our confusion.

A: It is not permissible for those outside a Masjid to follow an Imam in Salah by hearing his voice through a microphone without seeing him or the other Ma'mums (those being led by an Imam in Prayer).

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Interrupting Salah with or without a legal excuse

(Part No. 8; Page No. 36)

The sixth question of Fatwa no. 3785

Q 6: if a man performs an obligatory Salah (prayer) and sees a snake or scorpion before him, can he interrupt his Salah to kill it?

A: He is legally permitted to interrupt his Salah to kill the snake or the scorpion. The Prophet (peace be upon him) said, (Kill the two black things during Salah, the snake and scorpion.) This Hadith was reported by the Compilers of the Sunan (Hadith compilations classified by jurisprudential themes). It was deemed as authentic Hadith by Ibn Hibban. If he can kill them while he is performing Salah, then his Salah is valid.

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The eighth question of Fatwa no. 8501

Q8: Is it permissible for those performing Salah (Prayer) to discontinue it if they see an animal or insect, such as a scorpion or another poisonous creature, approaching them? Also, is it permissible for someone to break off a Salah being performed in Al-Haram (the Sacred Mosque in Makkah) if they lose their child? Please advise us.

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A: If it is possible to remove the scorpion or other creature without interrupting the Salah, do not discontinue it. However, if this is not possible, it may be discontinued. The same applies to the situation with the child. If it is possible to find the child without breaking the Salah, this should be done, if not, the Salah may be discontinued.

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Fatwa no. 6555

Q: We wanted to let you know that there are many Masjids (mosques) next to the premises of the City Fire Fighting and Emergency Services and some of our people perform their congregational prayers in them. We have an operations room that receives emergency calls about the incidents that occur in our area and, when there is an emergency, an alarm bell rings to inform the team of it immediately. Sometimes the incidents occur when people are in the Masjid performing the congregational Prayer. When this happens, they break the obligatory Salah (Prayer) to respond to the call of duty, as this may save many lives and valuable supplies. I hope that Your Eminence will advise us on how to resolve this matter, what should be done in these emergencies, and the lawfulness of discontinuing Salah to attend these incidents. We are waiting to hear from you and may Allah protect you!

A: If the announcement from the person responsible for receiving the information about the incidents indicates the occurrence of a serious incident, it is permissible to discontinue the Salah for this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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huffing during Salah

The twelfth question of Fatwa no. 5611

Q 12: What is the ruling on one who unintentionally huffs out of boredom forgetfully or ignorantly?

A: Whoever huffs forgetfully or ignorantly during the obligatory Salah, his Salah is valid, for whoever forgets is excused and whoever is ignorant should be advised.

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excuses for missing the Congregational Salah

The first question of Fatwa no. 4324

Q1: What are the legitimate excuses for abandoning congregational Salah? Is it permissible for a student not to observe the Five Obligatory Daily Prayers in congregation if his exams are approaching and he is afraid about the tightness of his time, so he wants to tie up his studies and do not want to break into them by going to the Salah?

A: Some of the excuses that permit men to absent themselves from congregational Salah in the Masjid (mosque) are: a severe illness that disables them from going to the Masjid; fear that if they go to the Masjid to pray they will be killed by someone waiting for them on the way or inside the Masjid; fear of being falsely arrested and imprisoned; that a person they are nursing may die or be injured if left alone while they go to pray in congregation; etc. A student having little time to offer Salah in congregation and fearing that his thoughts might be distracted from his studies, or that he might not be able to consolidate his revision and link the information from his studies together, has no valid excuse to absent himself from Salah in congregation. Time is extensive and studying lasts for several months, whereas the time dedicated to offering the Five Obligatory Daily Prayers congregationally in the Masjid is very short compared to those months. Time runs out due to neglecting to study in the due time and delaying study until the exams come close, not due to offering Salah in congregation in the Masjid, as this is one of the greatest

and most sublime acts of Taqwa (fearing Allah as He should be feared). Allah, the Exalted, says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2653

Q: I am a disabled man; one of my legs has been removed and the other is afflicted with rheumatism. My eyesight is weak and my house is 750 meters from the Masjid (mosque) and to get there I would have to cross (a road) along which vehicles and tanks travel at high speed. I also suffer from dyspnea. Do you think that I am entitled to the concession to offer salah (prayer) at home as my condition is as I mentioned? It is worth mentioning that I offer the Jumu`ah (Friday) Prayer in the Masjid, but with great hardship, trouble, and effort. Allah knows that I am as I say in reality. Allah is a Witness to what I am saying.

A: If the reality is as you mentioned, then you are excused, so pray at home and you will be granted your full reward, if Allah wills. This opinion is based on general evidence that all show the ease of Shari`ah (Islamic law). Allah (Exalted be He) says, ﴾Allâh does not want to place you in difficulty﴿

Allah (Glorified be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said, ﴾When a servant of Allah is ill or on a journey, they are recorded with the equal of what they used to do when they were healthy or at home.﴿ (Related by Al-Bukhari in his Sahih) May Allah guide us all to what pleases Him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Obligation of Jumu`ah and Congregational Salah Performance on the Elderly

The third question of Fatwa no. 1776

Q 3: my father is an elderly man who has lost his senses of hearing and sight. Is it obligatory for him to offer the Jumu`ah (Friday) Prayer and Congregational Prayer, bearing in mind that he does pray alone?

A: Allah (Exalted be He) ordered the believers to offer the Jumu`ah Prayer and made it obligatory on them and He forbade them from being distracted from it with selling, buying, or otherwise. Allah says,

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(O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).) It is confirmed that the Prophet (peace be upon him) threatened those who absented themselves, without a legitimate excuse, that Allah would seal their hearts. The Prophet (peace be upon him) said, (Some people should stop absenting themselves from the Jumu`ah Prayer or Allah will seal their hearts, and they will be among the heedless.) (Related by Muslim) The Ummah (nation) has agreed on its obligation.

Allah also obligated the offering of the Five Obligatory Daily Prayers in congregation. Allah says about Salat-ul-Khawf (Prayer in times of fear), (When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush) If the congregational Salah was not obligatory, Allah would have given Muslims a concession in times of fear, but He did not permit some obligations of the Salah to be neglected due to it.

It was confirmed that the Prophet (peace be upon him) said, (By Him in Whose Hand my soul is, I was about to give orders for firewood to be collected, and then for the call to be made for the Salah. I would then appoint a man to lead the people (in Salah), and then go to (the houses of) those who do not come to perform the Salah, and set their houses on fire with them inside.) (Related by Al-Bukhari and Muslim) It is also confirmed that

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(A blind man came to the Prophet (peace be upon him) and said, "O Messenger of Allah! I do not have anyone to guide me to the mosque." So he asked for a concession to pray in his house. He (peace be upon him) granted him the concession. Then, when the man turned away, he called to him and said, "Can you hear the call to Salah?" He said, "Yes." He (peace be upon him) said, "Then respond (to it).") (Related by Muslim) If your father is as you mentioned and finds that he is strong

enough to go to the Masjid (mosque), and there is someone to guide him, it is obligatory on him to go to the Jumu`ah Prayer and offer the Five Obligatory Daily Prayers in congregation (in the Masjid). But if he is weak, due to his old age, or if he cannot find a guide, it is permissible for him to take the concession to not offer the Jumu`ah Prayer or pray in congregation and pray at home. Allah says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7520

Q 1: I work in a company as a cashier, i.e., I collect cash payments on bills. I am not permitted to close the safe or leave it, because if I leave it, there could be a problem for me if there were to be a cash deficit in the safe. My question is: My employers object to my offering Salah (prayer) in the Masjid (mosque). They want me to pray in the workplace, although

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three obligatory Salah (Zhuhr, 'Asr, and Maghrib) are called while I am at work. Please advise me as to what I should do. Am I sinful for praying in my workplace and not attending the congregational Salah or does this sin fall on my employers? It is worth mentioning that I am not in my own country and that my family is here with me. If I leave this job, I will have to borrow money to support my family. Please advise me, and may Allah benefit you.

A: it is obligatory to offer Salah in congregation in the Masjid. A safe is not an excuse for absenting yourself from the congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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People Who Offer Excuses Regarding Salah

Fifth question of Fatwa no. 8337

Q 5: what is the ruling on a man who is busy working during the whole week to the extent that he cannot even leave work to offer Jumu`ah (Friday) Prayer?

A: It is impermissible that a person's work diverts him from performing Salah (prayer) on time. Rather, it is Wajib (obligatory) on every male Muslim to perform Salah at the Masjid (mosque) in congregation. This is in accordance with the Shar`i (Islamic legal) proofs and a way to avoid resembling the hypocrites.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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danger as an excuse for refraining from Congregational Salah

The first question of Fatwa no. 6882

Q1: During the month of Hajj, my authority sends me to the borders with about 80 people. Our mission is to stay at our post with our weapons and belongings. There is a Masjid (mosque) nearby, about 300 meters away. Many of those with me go to offer the Salah (prayer) in the Masjid. However, as the officer in charge, I forbid them to go to the Masjid and tell them to offer Salah at their posts, in case anything happens. Only about

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ten people offer Salah with me, while the others go to the Masjid, claiming that they cannot offer their Salah anywhere other than in the Masjid. Would you please give me a Fatwa and advise me as to the correct legal opinion.

A: It is permissible for you to offer the Salah in congregation at your posts on the borders. It is not obligatory to go to the Masjid, if leaving your posts will create a danger. If there is no danger, it is obligatory for Salah to be offered in the Masjid, because congregational Salah is obligatory in the Masjid, as evidenced by legal proofs. There is no harm in leaving behind those necessary to guard the post.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3383

All praise be to Allah Alone, and peace and blessings be upon His Messenger Muhammad, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' examined the question sent to the Secretary General by the Manager of the Agricultural Bank in Al-Zilfa. The question was registered as no. 1363 on 17/10/1400 A.H. The question reads as follows:

Would you please advise us on the ruling on offering Salah (prayer) inside the premises of

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the Agricultural Bank in Al-Zilfa? When the time for the Zhuhr (Noon) Prayer becomes due, a reliable reciter, who is of good character, calls the Iqamah (call to start the prayer). We then gather behind him and he leads us in Salah in a separate and furnished place that we prepared especially for this purpose. The farmers and auditors who have come to the bank also join in the congregation with us. There are Masjids (mosques) nearby, but we might miss the Salah there, as may many of the auditors and employees, who might not pray in a Masjid by claiming that they offer Salah in other places or when they return to their farms, and other similar excuses.

However, by praying in the bank we all gather - the farmers, employees, and auditors - and offer the Salah in congregation. We are hoping to benefit from your ruling on this matter, and are waiting expectantly for your reply. Thanks for your effort.

The Committee gave the following answer:

If the reality is as you mentioned, that there are Masjids near to the bank, it is obligatory on you to go out to one of them and offer the Salah with the people. There are general evidence on the obligation of offering Salah in congregation in the Masjids. There are also different reports of the threats made to those who abandon offering their Salah in Masjids. It is not a valid excuse to offer Salah in a workplace on the pretext that it is beneficial for the work and it keeps the employees in the bank during the time of the Zhuhr Prayer.

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is a person's dread of leading the Prayer a valid reason for abandoning the congregation

Fatwa no. 9081

Q: I am a young man, twenty two years old, who got married about five months ago. I am employed and I live in a remote village where there is a small Masjid (mosque) along with some other Masjids. I have been leading the congregation at the small Masjid since I have been praying there. Nevertheless, one night I was invited to a Walimah (wedding dinner) at a friends' house and when it was time for `Isha' (Night) Prayer I led the Salah (Prayer). I experienced tremors, confusion, and fear, and from then on I have had the same symptoms. This causes me to avoid performing Salah with the congregation lest they should ask me to lead the Salah. I am worried and I await for your prompt reply. Please advise me what to do.

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A: If the case is as you mentioned, this is not a valid excuse for your abandoning the congregational Salah. You may excuse yourself from leading the Salah until Allah cures you. May Allah cure you of every disease.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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firemen offering Salah

Fatwa no. 13457

All praise be to Allah Alone, and peace and blessings be upon the last Messenger.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the President by the Director of Religious Affairs at the Civil Defense. The concerned letter was transferred to the Committee by the secretariat-general of the Council of Senior Scholars under the number 3319 and dated 24/06/1410 A. H. The concerned question reads as follows:

1- If firemen go out on a fire fighting operation for example before Maghrib (Sunset) Prayer and such an operation continues until the start of the time of

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`Isha' (Night) Prayer; what do the firemen who participate in the operation in question have to do? Do they all have to pray on time? Do they have to divide into two groups that pray alternately? Or do they have to delay the Prayer (Salah) until they finish their fire fighting operation even if the Maghrib time expires and `Isha' time starts? May Allah reward you with the best.

2- If a fire at any place is reported to firemen and their officials while they are performing Salah or if they are told that a person has to be rescued while they are in the same condition, should they continue performing Salah or should they discontinue Salah and go to deal with the accident? If they are to discontinue Salah and go to fire fighting operation, when should they perform the Salah? It may be worth mentioning that the time of the concerned Salah may expire before they finish their work. What should they do in such a case? May Allah reward you with the best.

3- If some firemen or their officials feel that it is difficult to continue their fasting day in Ramadan while they are taking part in a fire fighting operation, do they have to continue their Sawm (Fast) and endure the hardship or can they break their Sawm and make it up after the end of Ramadan? What else could they do? May Allah reward you with the best.

After the Committee has studied the question, it answers as follows: Firstly: If an accident happens during the time of Salah that may be combined with another

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such as Zhuhr (Noon) Prayer with `Asr (Afternoon) Prayer or Maghrib Prayer with `Isha' Prayer, it is permissible to delay it and pray it with the Salah that it may be combined with. Thus Zhuhr Prayer may be delayed and prayed with `Asr Prayer and Maghrib Prayer may be delayed and prayed with `Isha' Prayer. However, if the accident happens at the time of Fajr (Dawn) Prayer, `Asr Prayer, or `Isha' Prayer; the Salah may be partially delayed to be performed before the time of the next Salah but it should not be delayed until its time expires. Rather, it has to be performed in its time even on

an alternate basis. Thus a group of firemen has to pray while the other is working and vice versa. **Secondly:** If such an accident notification is serious and confirmed, it is permissible to discontinue the Salah and go to the place of the accident. The Salah is to be made up as explained in the first paragraph. **Thirdly:** If the firemen find unbearable difficulty in continuing their Sawm on a day of Ramadan, it is permissible for them to eat the amount of food that removes their difficulty then they have to abstain from eating and drinking until sunset. They also have to make up the Sawm of that day after Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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offering Salah in the workplace

Fatwa no. 1303

Praise is due to Allah, Alone. Peace be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the inquiry number 3/5992 dated 5/5/1396 A.H. and the attachments therewith submitted to His Eminence the President from his Highness the Prince of Al-Riyadh and referred to the Permanent Committee from the General Secretariat with number 2/794 dated 9/5/1396 A.H.. The inquiry deals with the request of the Head of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Al-Zulfah to the bank employees to offer Zuhr (Noon) prayer in congregation in the neighboring Masjid (mosque), while the Bank manager refuses and feels that they should offer Zhuhr in the bank. His Royal Highness Prince of Al-Riyadh requests a Fatwa with regard to this matter.

After reviewing the question, the Committee responded as follows:

The verbal and practical Sunnah of the Messenger (peace be upon him) is to offer congregational Salah in the Masjid. The Prophet (peace be upon him) thought of setting fire to the houses of those who did not attend the congregational Salah. The Caliphs and the Sahabah (Companions of the Prophet- may Allah be pleased with them all) used to offer Salah in congregation in the Masjid. It has been authentically reported that the Prophet (peace be upon him) stated,

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("Whoever hears the call (Adhan) and does not come to it (the prayer), then there is no prayer for him except with an excuse.") It is also authentically reported that (A blind man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! I have no one to guide me to the Masjid (mosque).' He, therefore, asked the Messenger of Allah (peace be upon him) to grant him permission (to offer Salah in his house). He (the Prophet) granted him permission. When the man turned away, he called him and said, 'Do you hear the call to prayer?' He said, 'Yes.' He (the Prophet then) said, 'Respond to it.'") According to another narration, he said, ("I find no concession for you.") .

Therefore, the bank employees should offer Zhuhr in congregation in the nearby Masjid and thus abide by the Sunnah, perform the obligation, and block the means of taking false excuses as a pretext to abandon offering Salah in the Masjid; distancing themselves from resembling hypocrites.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12741

Q: i own a petrol station and workers leave the station at Salah (Prayer) times to offer Salah, but one of them has to stay behind to guard the outdoor equipment such as pumps and fire tools. Because petrol is very dangerous and highly flamable, is it permissible for me to ask one of the workers to perform Salah inside the station to guard it

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while the rest of the workers perform their Salah in the Masjid (mosque)? Please provide me with your beneficial answer. May Allah safeguard you and reward you with the best.

A: If the case is as you mentioned, it is permissible for you to ask one worker to guard the station during the time of congregational Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

First question of Fatwa no. 1456

Q: a person works for an official body such as the armed forces and time for performing Salah (Prayer) becomes due while they are performing guard duty. are they thus allowed to finish their task then perform Salah or do they have to leave their guard duty to perform Salah? It may be worth mentioning that disturbing such guard duty leads to different liabilities.

A: Performing the five congregational Salahs (Prayers) is Wajib (obligatory) on every free male Mukallaf (person meeting the conditions to be held legally accountable for their actions) as long as he is able to do so. Even if people are travelling and suffer from severe fear; they have to conform to such an obligation. There are authentic proofs for the foregoing. However, there are proofs for the permission of not joining the congregation if a valid excuse is involved. Some examples of valid excuses are diseases and fear of losing personal money or money that a person keeps as a

trust etc. To get to the point, the case which is mentioned in the question represents a valid excuse for not joining the congregational Salah. The questioner is thus allowed to complete his guarding task then he has to perform Salah before the expiry of its time. However, if he fears that the time for Salah may expire before he finishes his guarding task; it will be Wajib on him to perform Salah, even individually, at the place of his duty. Proof for the foregoing is an Ayah (Qur'anic verse) in which Allah (Glorified be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ Also, the Prophet (peace be upon him) says: ﴿When I command you to do anything, do of it as much as you possibly can.﴾ (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5713

Q: Is it permissible for a male Muslim not to attend the congregational Salah (Prayer) due to being busy with his studies and class times?

A: Male Muslims have to perform Fard (obligatory) Salah at the Masjid (mosque) with the congregation. They are not permitted to miss the congregational Salah except for a Shar'y (Islamic legal) excuse such as illness or fear. Accordingly, being busy with studies is not a valid excuse for missing the congregational Salah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5378

Q: I hear the Adhan (call) to Fajr (Dawn) Prayer but I do not go to perform it at the Masjid (mosque) because I feel shy from the people. To be more clear, I feel that if I go to perform Fajr Prayer at the Masjid; people will mock me and say: "This is a young man; how can he pray?" I think that some other strange things might happen if I perform Salah (Prayer) with the congregation. Anyway, I get up when the sun rises and perform the Salah. Is doing so permissible? Provide me with your beneficial answer please. May Allah benefit you.

A: It is Wajib (obligatory) on you to perform all the Fard (obligatory, based on a definitive text) prayers at the Masjid with the congregation. Your feeling that people will mock you or any other strange feelings you might have must not prevent you from performing Salah with the congregation. All such feelings are nothing but whispers of Satan that he uses to take you away from performing congregational Salah. On the other hand, performing Salah after the expiry of its time is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Second question of Fatwa no. 5603

Q: Since my left leg was amputated I have become unable to pray at the Masjid (mosque). It may be worth mentioning that it is difficult for me to move as I am overweight and have diabetes and blood pressure. However, I perform Salah (Prayer) perfectly at home at its proper time. Provide me with your beneficial answer please for I heard that the Messenger (peace be upon him) did not permit Ibn Um Maktum, his blind companion, to perform Salah at home. Is my condition considered a valid excuse for not praying with the congregation? I should also mention that my neighborhood Masjid stairs has about seven steps. Had this Masjid not had stairs, I would be able to crawl in and attend the congregation and pray while sitting.

A: If the case is as you mentioned, you are excused from attending Congregational Prayers in the Masjid. A proof for this is Allah's statement: ﴾and has not laid upon you in religion any hardship﴿ and ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, it is authentically reported that the Messenger of Allah (peace be upon him) stated: ﴾When I command you to do anything, do of it as much as you possibly can.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question of Fatwa no. 7495

Q 3: My question relates to a matter of big debate. Is Salah (Prayer) which is performed by a male Muslim at home not accepted? It may be worth mentioning that I live on the eighth floor and my home is about five hundred meters away from the Masjid (mosque). My family consists of my wife, myself, and two sons aged nine and six. Is it permissible for me to perform congregational Salah at home with my family members at times when I am unable to go to the Masjid?

A: it is Wajib (obligatory) on Muslim males to perform Salah at the Masjid. You must always perform Fard (obligatory, based on a definitive text) Salah at the Masjid with other Muslims. The distance you mentioned in the question does not entitle you to a Rukhsah (concession) to perform Salah at home with your family members.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fourth question of Fatwa no. 8129

Q 4: What is the ruling on performing Salah (prayer) at places of banquets and festivals but not at the nearby Masjid (mosque)? It may be worth mentioning that such occasions are mostly held at night and thus young men start to underestimate the importance of performing Salah at the Masjid as they see their fathers abandoning the Masjid and performing Salah at the places mentioned above.

A: It is impermissible for the concerned people to perform Salah at the places of banquets and festivals. Rather, they have to perform the Salah at the Masjid with their other brothers. Proof for the foregoing is that the Prophet (peace be upon him) said: ﴾Whoever hears the Nida' 'i.e. Adhan; call to Prayer' and he does not come to it (the Masjid), then there is no prayer 'counted' for him except if he has a `Udhr 'valid excuse'.﴿ When Ibn `Abbas was asked about `Udhr he said: "It is fear or illness." Moreover, it is authentically reported that: ﴾A blind man came to the Prophet 'peace be upon him' and said: 'O Messenger of Allah! I have no one to guide me to the Masjid so is there any Rukhsah 'concession' for me to perform Salah at my house?' He 'the Prophet, peace be upon him' said: 'Do you hear the Nida' (Adhan) the man said: 'Yes.' He 'the Prophet then' said: 'Respond to it.'﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 12713

Q 2: What is the islamic ruling on Muslims who do not offer congregational Salah (Prayer) and Jumu`ah (Friday) Prayer in the Masjid (mosque)? They refuse to pray in the Masjid until their countries apply Shari`ah (Islamic law) and they deem Muslims who pray in Masjids as Kafirs (disbelievers).

A: Praying in the Masjid is one of the main obligations of this religion. Those who abstain from praying in the Masjids commit a sin and they

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commit another sin by deeming people who offer congregational Salah at Masjids as Kafirs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 4947

Q 3: i own a store and at prayer times i go to the Masjid (mosque) to pray in congregation. Yet my father asks me to pray in the store instead of going to the Masjid. Is it obligatory on me to obey him in this matter or not?

A: You do what is right by going to the Masjid to offer the Five Obligatory Daily Prayers in congregation. You should not obey your father in praying in the store, for there is no obedience to a creature in something involving disobedience to the Creator. Moreover, you can advise your father leniently and read him this Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah guide him to the Truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 9623

Q: An institute of Islamic studies has now opened and it is offering great knowledge - all praise is due to Allah. The classes in the institute are in the evening after the

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Maghrib (Sunset) Prayer until after the `Isha' (Night) Prayer. This means that we miss performing `Isha' Prayer with the first congregation and we perform it around two hours after the Adhan (call to Prayer). We also perform it in congregation, but after the first congregation. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) as to whether I should attend these beneficial classes or perform the `Isha' prayer with the first congregation? May Allah reward you with the best!

A: You should offer the `Isha' Prayer with the first congregation in the Masjid (mosque) and then resume the lessons after performing the Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 12087

Q 10: is it considered congregational Salah (Prayer) when a man and a woman pray together? Does the woman stand beside the man in this case?

A: Indeed, it is considered congregational Salah but the woman should not stand beside the man, but behind him, according to what is related on the authority of Anas (may Allah be pleased with him). It is related by Muslim in his "Sahih" Book of authentic Hadith on the authority of (Anas ibn Malik (may Allah be pleased with them both) who narrated, "My grandmother Mulaykah invited the Messenger of Allah (peace be upon him) for a meal which she had prepared. He ate and said, 'Get up. I shall lead you in the prayer.'" Anas ibn Malik said, "I brought a mat that had become black owing to excessive use and I sprinkled water over it. The Messenger of Allah (peace be upon him) stood on it, the orphan and I were behind him (in the first row) and the old lady stood behind us. The Messenger of Allah (peace be upon him) led us in two Rak`ah (unit of Prayer) before leaving.")

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It is also confirmed that the Prophet (peace be upon him) led Ibn `Abbas in the Optional Prayer at night and made him stand by his right side. Moreover, there is no harm in leading a woman in congregational Salah but she stands behind the man, based on what is mentioned in the previous Hadith related on the authority of Anas. This ruling applies to supererogatory prayers, while men should offer the obligatory prayers at the Masjid (mosque) in congregation. The Prophet (peace be upon him) said, ("Anyone who hears the call (to prayer; Adhan) and does not come to it, no prayer will be recorded for them except with an excuse.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 5081

Q 3: i live near the Masjid (mosque) but i cannot pray there and i have two sons. is it permissible for them to pray with me, or should they go to pray in the Masjid and leave me to pray alone?

A: If you are unable to go and pray in the Masjid, you are excused in praying at home and you will receive the same reward of offering the congregational Salah (prayer). The Prophet (peace be upon him) said, ("When a servant falls ill or travels, they will get the same reward of the good deeds they used to do when they were at home and in good health.") (Related by Al-Bukhari in his "Sahih" Book of authentic Hadith). As for your two sons, they have to

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pray at the Masjid in congregation with other Muslims. The Prophet (peace be upon him) said, ("Anyone who hears the call (to prayer; Adhan) and does not come to it, no prayer will be recorded for them except with an excuse.") (Related by Ibn Majah, Al-Daraqutni, Ibn Hibban and Al-Hakin with an authentic Sanad, chain of narrators). It was said to Ibn `Abbas, "What is a valid excuse?" He said, "Fear or an illness."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8974

Q 1: Sometimes, I disagree with my father, may Allah forgive him, regarding the times of prayer. He, may Allah reward him good, prays ahead of time such as offering the Maghrib (Sunset) Prayer five minutes before its due time and offering `Isha' (Night) Prayer immediately after "Nur `ala Al-Darb" radio program ends, which is 10 to 15 minutes before its due time. I have advised him many times and tried to convince him but all in vain. In our area, we do not have loudspeakers and we do not hear the Adhan (call to Prayer) most of the time. What is your opinion in this regard? Will my father bear any sin in doing that? Will I bear a sin in disobeying him and refusing to join him in prayer before its due time? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you well!

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A: prayers should be offered at Masjids in congregation when their times become due. If they are offered before their time, they will not be valid. As for your father, continue advising him and read him this Fatwa, may Allah guide him to what is right. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Salah of the sick

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Fatwa no. 2797

Q: my paternal uncle is now very old. He does not recognize people any more or remember directions; he cannot understand anything at all. It is as if he is a very young child in terms of his movement and his behavior. He is not able to fast or pray. I would like to know if I am supposed to pay anything on his behalf to compensate for the Sawm (fasting) that he cannot do, such as feeding the needy, giving charity, etc. I am very concerned to discharge my responsibility for him before Allah and to do him good.

A: If the reality is as you mentioned, and your uncle cannot now recognize people, directions, etc., and you are responsible for doing what is obligatory for him, he is not required to pray, fast, or feed the needy (instead of not fasting).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 782

Q1: an 80 year-old lady is no longer able to stand up due to problems with her back. She now usually performs Salah (Prayer) while not in the state of Taharah (ritual purification), although she does sometimes perform Tayammum (dry ablution) and sometimes she will perform Wudu' (ablution). When she sits in

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her Musalla (a place for Prayer), she combines her Salah, performing them sitting, and completing a full Salah. When she has a good day, she repeats her Salah.

A: If this old lady is conscious and aware, and she offers complete Salah sitting because she is no longer able to stand, the only thing that she is deficient in is that she is performing Salah while not in a state of Taharah, if she sometimes performs Wudu' (ablution) and sometimes Tayammum. It is therefore the duty of those caring for her to guide her to what is obligatory upon her in regard to Taharah and to help her to maintain it. If she has offered Salah with Tayammum when she was aware and able to perform Wudu`, she has to repeat the Salah that she performed with Tayammum. However, if she performed Tayammum because she was unable to perform Wudu`, her Salah is valid. If she was not conscious or aware of what she was doing or what happens to her, then she does not have to offer Salah or make up for the Salah she missed during the time she was unaware. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 7172

Q: I usually perform one or two Rak`ahs (units Prayer) from the obligatory Salah (Prayer) standing and then complete the Salah sitting. Is it permissible for me to do this or not as I am now 65 years old? Please advise me of what is correct.

A: If you are unable to complete the Salah standing or you suffer a lot when doing so, you may complete your Salah sitting with no problem and your Salah will be valid. However, if you are able to complete the Salah standing with no great suffering, and yet you complete it sitting, just to make it easy for yourself or because you want to rest, your Salah is invalid. It is authentically reported that the Prophet (peace be upon him) said to `Imran ibn Al-Husayn (may Allah be pleased with) when he was ill, ("Perform Salah standing, and if you can not, (perform it) sitting, and if you can not, (perform it) lying on your side.") (Related by Ahmad, Al-Bukhari, and As-hab-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) Al-Nasa'y added - with a Sahih (authentic) Sanad (chain of narrators), ("If you can not do that, (perform it) lying on your back.") If someone offers Salah while lying on their back, their feet should be in the direction of the Qiblah (direction faced for Prayer towards the Ka`bah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10527

Q 2: how should a person lying down due to illness perform Salah (prayer)? How can he do the actions of Salah?

A: A person who is ill is asked to perform the acts of Salah according to his ability to do so. Allah (Exalted be He) says,

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﴾Allâh burdens not a person beyond his scope.﴿ and ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said to `Imran, ﴾Perform Salah while standing and if you cannot, perform it while sitting and if you cannot do even that, then perform it lying on your side.﴿ This Hadith was reported by Al-Bukhari.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12529

Q: My father is over eighty years old. three years ago he suffered a stroke. As a result, he was confined to bed and that was where he performed Salah (Prayer). His illness is getting worse now, to the extent that he can not get up to perform Wudu' (ablution). Based on my own Ijtihad (personal effort to infer a legal ruling) I told him to perform Tayammum (dry ablution) with earth, and I got a pot of earth for him. Is this permissible? His condition became worse, and he now sometimes loses consciousness. This makes him forget what he has done. He has not been performing Salah for about a year now. Is he excused from Salah under these conditions, as he can neither sit to make Wudu' nor can he move, except with the help of others. He is so unaware that he does not know the people who are sitting in front of him or who are talking to him, and he is no longer able to speak. About a week ago, he stopped eating and drinking and was sleeping a lot. What

is the ruling on his Salah? Is it permissible for me to offer Salah on his behalf? Please answer me to let me know how to deal with my father and may Allah reward you!

A: Firstly, there is nothing wrong with your father using earth for purification, if he is unable to use water. **Secondly,** if your father loses consciousness due to the severity of his condition and is not aware of anything, he does not have to perform Salah, because responsibility for Salah depends on consciousness. **Thirdly,** it is not permissible for you to perform Salah on behalf of your father, because no one can pray on behalf of someone else; it cannot be delegated at all. What you should do is to supplicate to Allah to forgive your father, give charity on his behalf, and treat him well during his lifetime and after his death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 4910

Q 6: if a person undergoes a surgery and becomes bedridden, should they offer Salah (Prayer) or not? If yes, how can they perform Wudu' (ablution), given that

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they cannot leave bed? Do they have to face the Qiblah (direction faced for Prayer towards the Ka`bah) if the bed is in the opposite direction?

A: If a person undergoes surgery, they are not exempted from Salah if they are conscious, even if they are bedridden. They should offer the parts of Salah they can offer, and the rest should be offered by the intention. First, they should pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") with the intention of beginning Salah; read Du`a'-ul-Istiftah (opening supplication when starting the Prayer), Isti`adhah (seeking refuge with Allah from Satan) and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"); recite Surah Al-Fatihah and whatever they can recite of the Qur'an; pronounce Takbir with the intention of performing Ruku` (bowing) and say "Subhan Rabbi Al-`Azhim" (May Glory be to the Great Lord), which is better to repeat three times or more; say "Sami`a Allahu liman Hamidah" (Allah listens to those who praise Him) when standing up after Ruku`; say "O our Lord! To You belongs all abundant, beautiful, and blessed praise, which fills the heavens, the earth, what is in-between them, and everything else you like". However, if a person says "O our Lord! To You belongs all praise" only, it suffices. Then, a person should pronounce Takbir with the intention of Sujud (Prostration), and say "Subhan Rabbi Al-A`la" (May Glory be to the Most High Lord), which is better to repeat three times or more. It is recommended also to supplicate while prostrating with whatever they like to say. Then, they pronounce Takbir with the intention of sitting after Sujud, and say "O, Allah! Forgive me", which is better to repeat three times or more. Then, they pronounce Takbir again to perform the second Sujud, and say "Subhan Rabbi Al-A`la", which is better to repeat three times or more. Then, they offer the rest of

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the Salah as mentioned, as Allah stated, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He also stated, ﴾Allâh burdens not a person beyond his scope.﴿ The Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿ He (peace be upon him) also said to `Imran ibn Husayn (may Allah be pleased with him) when he was sick, ﴾You should offer Salah while standing. If you cannot, offer it while sitting; and if you cannot do even that, offer it while lying on your side.﴿

As for Wudu', if there is someone to help in offering Wudu', praise be to Allah. Otherwise, they should perform Tayammum (dry ablution) after Istijmar (cleansing the private parts with a solid material after urination or defecation) using clean stones or wipes three times or more so that the private parts are purified. They should face the Qiblah while in bed. If they cannot, they can ask somebody else to help them direct the bed towards the Qiblah, as Allah stated, ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿

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The first question of Fatwa no. 11095

Q: i have a married sister who always faints when she stands for Salah (Prayer); is she permitted to pray while sitting?

A: Standing is an essential requirement for the validity of the obligatory Salah. However, if your sister is unable to pray standing, she may pray while assuming a sitting position. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) also says, ﴾When I command you to do anything, do of it as much as you possibly can.﴿ There is nothing wrong with her praying while sitting in case she is offering a supererogatory Salah even if she is able to pray while standing. However, a person who offers a supererogatory Salah while sitting despite being able to do so while standing will receive half reward.

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The fourth question of Fatwa no. 4250

Q 4: Someone is suffering from hemorrhoids. may Allah protect us all from evils! This person can not perform Salah (prayer) in its due time. He delays performing Salah until night when he takes off his clothes.

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Then he performs the five daily Salahs. This is because his clothes are soiled with impurity due to hemorrhoids. Is he permitted to do so? Should he perform Salah in its prescribed time?

A: He has to perform every Salah in its prescribed time as much as he possibly can. Allah does not charge a soul except with what is within its capacity. He is not to be blamed for what comes out due to hemorrhoids after making Wudu' (ablution) and during Salah if he makes Wudu' after the coming of the prescribed time of Salah.

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Fatwa No. 12095

Q: I am bedridden and can not move at all. How can I perform Taharah (ritual purification) for Salah (Prayer) and how can I perform Salah?

A: First, to perform Taharah, Muslims should purify themselves with water and if they can not use water due to sickness or any other reason; they should perform Tayammum (dry ablution) using Tahir (ritually pure) dust. However, if they can not even perform Tayammum; Taharah is no longer a condition for their Salah and they can perform Salah as they are. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) and He (Glorified be He) says: (and has not laid upon you in religion any hardship) If any urine

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or feces is discharged, it is enough to do Istijmar (cleansing the private parts with a hard material after urination or defecation) or clean oneself by use of clods of mud or pure material. **Second,** sick people have to perform Salah while standing; and if they can not; it should be performed while sitting otherwise while lying on their sides. This is proved by an authentic narration on the authority of `Imran ibn Husayn that the Prophet (peace be upon him) said: (Pray while standing and if you cannot, pray while sitting and if you cannot do even that, then pray lying on your side.) Also, Allah (Glorified and Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can)

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The eighth question of Fatwa no. 4091

Q 8: i know that a person who loses consciousness normally does not have to make up for a missed Salah (Prayer) if its time has elapsed. Is a person who loses consciousness as a result of undergoing a surgical operation required to make up for the Salah they missed?

A: A person who loses consciousness due to being anesthetized while undergoing a surgical operation holds the same ruling as a person who faints due to suffering from a certain ailment. They are required to make up for the Salah they missed once they regain consciousness, whether it is regained at the appointed time of Salah or after

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its appointed time has elapsed.

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The second question of Fatwa no. 8597

Q 2: It is axiomatically known in medicine that a person who undergoes an operation needs a narcotic. It is probable in this case that they will miss some obligatory Salahs (prayers) while in such a state. is this person regarded as a person who is naturally unconscious in regards to not making up for the missed Salah?

A: He has to make up for the Salah he missed the same as a person who is sleeping.

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The first question of Fatwa no. 5130

Q 1: a person had one of his molar teeth extracted this morning. When the time of the Zhuhr (Noon) Prayer was due, he joined the congregational Salah (Prayer). He would make Ruku` (bowing) and Sujud (prostration) with his mouth closed.

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What is the ruling on the validity of his Salah?

A: If he is unable to pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or recite the Qur'an, his Salah is valid. However, if he offers Salah with his mouth closed despite being able to pronounce Takbir or recite verses of the Holy Qur'an, his Salah will be rendered invalid. There is nothing wrong with the blood that flows after the extraction of his molar tooth.

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The first question of Fatwa no. 8836

Q 1: My father is an elderly man, and has been bedridden in hospital for about four years. He is not able to perform Salah (Prayer). He receives a pension that I collect for him. My father has other adult sons, am I required to consult with them if you order me to pay Sadaqah (voluntary charity) or Kaffarah (expiation)?

A: First, if your father is aware, i.e. he understands what is happening around him, you have to tell him that he is not excused from Salah, even though he is sick. He should observe the Salah according to his condition, whether he performs it standing, sitting, lying on his side, or lying on his back. He should also purify himself with water if he can, or by Tayamum (dry ablution). He should purify himself from urine and excrement before he performs Wudu' (ablution) by using water or Istijmar (cleansing the private parts with a hard material after urination or defecation) using toilet paper or the like three times or more

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until impurity is removed. If he does not understand what is happening around him, he is not required to perform Salah. As for Sawm (Fast), he is not required to observe it or to feed a needy person. If Allah permits him to recover, he should make up for the days of Sawm that he missed. If after he has recovered he is unable to observe Sawm due to old age, he will then have to feed a needy person for every day he missed. **Secondly,** You are not permitted to pay Sadaqah from the money that you mentioned, unless you have his permission. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 8817

Q 3: my brother suffers a serious disease that makes him unable to speak. But he makes mention of God with his heart at the times of Salah (prayer). He stutters when he recites Qur'an. Should he give up Salah until he recovers or should he perform Salah in this condition?

A: Your brother should perform Salah in the manner that suits his circumstances and according to his ability as long as he is sane. Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can...﴿

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Fatwa No. 8574

Q: four years ago, I had an accident and had to stay in bed for three months. Unable to sit, I would offer Salah while lying on my back and without Wudu' (ablution) for two months. Is this permissible?

A: If the situation is as you have mentioned, there is no blame on you and your Salah is accepted. Allah stated, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ However, if you were able to perform Tayammum (dry ablution) and did not, then you must repeat Salah.

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Fatwa No. 7307

Q: A man used to perform the obligatory Salah (Prayer) and Sawm (Fast) but then he was afflicted by a disease which worsened to the extent that he could neither observe Sawm during Ramadan

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nor perform Salah. Afterwards, this person died before making up for the missed Sawm and Salah. Please provide us with the legal decision concerning his condition in a written answer. May Allah reward you with the best.

A: First, if the disease continued until the person died or he recovered but was not able to make up the Sawm of Ramadan, he does not have to make any Fidyah (ransom) and you do not have to make it up on his behalf for Allah (Exalted be He) says: ﴾and has not laid upon you in religion any hardship﴿ and He says: ﴾Allâh burdens not a person beyond his scope.﴿ Also, the Prophet (peace be upon him) said: ﴾When I command you to do anything, do of it as much as you possibly can...﴿ **Second,** the five obligatory daily Prayers should be performed by all Muslims every day and night as long as they are sane. The obligation to perform the five daily Prayers is not relinquished because of sickness. In case of serious disease, a person should offer Salah on its due time as much as possible even by gesture. Consequently, the sick person in question mistook when he stopped performing Salah because of the severity of his disease. His affairs are with Allah (Exalted be He) and you can not make up Salah on his behalf.

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Fatwa no. 7031

Q: i have been ill for three years. i am receiving treatment in Ha'il, Riyadh and Madinah Hospitals. i can neither fast nor offer some Salahs (Prayers). Should i make up for the missed days of Sawm (fasting) during the last three years or expiate for them? I am in dire need of your help, so please advise as soon as possible.

A: First, It is not permissible to delay Salah beyond its due time; you should offer Salah on time as much as you can, as the Prophet (peace be upon him) stated, (You should offer Salah while standing. If you cannot do, offer it while sitting; and if you cannot do even that, offer it while lying on your side.) A patient is allowed to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers in the time of either of them, and the Maghrib (Sunset) and the `Isha' (Night) Prayer in the time of either of them. **Second,** the Sawm that you delayed is still a debt on you until you recover by the will of Allah. If you recover, you should make up for these days, as Allah stated, (but if any of you is ill or on a journey, the same number (should be made up) from other days.) If the illness is chronic, may Allah forbid, you should give a needy person half a Sa` (1 Sa` = 2.172 kg) of food for each day in which you broke your Sawm.

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The Fourth Question of Fatwa no. 6908

Q4: I met a non-Arab Muslim woman who was suffering from hysteria. She was not fully conscious, and although she was aware of the time, people, and places around her, her condition required bed rest. She was always asking to be able to perform Salah, but I told her that she would get better - God willing - and that she would then be able to perform what was obligatory on her, but for the time being she should not overtax herself. Two days later, she passed away without making up for the Salah that she missed. Did I commit a sin? Can I make up for the Salah that she missed, although I do not how many there were?

A: it is obligatory on a sick person to perform Salah as well as they can, standing, sitting, lying on their sides, or even lying on their backs, due to what the Prophet (peace be upon him) said to `Imran ibn Hussayn (may Allah be pleased with them both), ("Perform Salah standing, and if you can not, (perform it) sitting, and if you can not, (perform it) lying on your side.") (Related by Al-Bukhari and Al-Nasa'y, and the words are quoted from Al-Nasa'y)

It is not permissible for any one to pray for someone else. However, if the lady you mentioned was mentally ill, she did not commit a sin and you are to be thanked and rewarded [by Allah]

for calming her and giving her the hope of a recovery.

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The fourth question of Fatwa no. 5440

Q 4: i have an old blind aunt who suffers from uterine cancer and enuresis. When the time of Zhuhr (Noon) Prayer is due, she performs Ghusl (ritual bath) and offers Zhuhr and `Asr (Afternoon) prayers together. She also combines the Maghrib (Sunset) and `Isha' (Night) prayers together. What is the ruling on this? May Allah reward you best.

A: She may pray in the way that suits her best. There is nothing wrong with her combining Zhuhr and `Asr together or Maghrib and `Isha'. This is based on the general proofs of Shari`ah (Islamic Law) which grant these facilitations. She is only required to perform Wudu' (ablution) for Salah after its time is due.

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Fatwa no. 1716

Q: i have a deaf-mute female relative who understands nothing except certain things through gestures. She performs Salah (prayer) though she sometimes increases or decreases in performing it. We can not make her understand the teachings of Salah or Sawm (fast). She observes Sawm because she sees people fasting. But if Ramadan is over and she has to make up for days she missed during Ramadan, she refuses to make up for them because she sees no one who is observing Sawm. We can not teach her as she does not understand us. We would like you to guide us about the way she can perform such acts of worship. Is she required to perform all acts of worship as a normal sane person? Moreover, she does not understand what is said to her.

A: If the prescribed time of Salah comes, you can make her perform Salah with another woman in order for her to imitate her. As for Sawm, she can observe it along with women who also have to make up for days that they missed of Sawm. If there are no women in your house who are required to make up days of Sawm, a person can observe Sawm voluntary such as Mondays and Thursdays in order for her to imitate them. This is one of the means of doing good. Allah asks us to do good. He (Exalted be He) says, ﴾and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴿ If no one is ready to observe Sawm along with her, they can prepare a predawn meal and breakfast for her and makes her think that they are observing Sawm even if this is not so. They can eat and drink during the day while they are away from her

lest she should imitate him.

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Fatwa no. 13399

Q: if someone has a problem with their eye, is it permissible for them to offer Salah (Prayer) with their eyes closed?

A: If someone has a problem with their eye that will be worsened if they open it, they may perform Salah with their eyes closed. Their Salah will be considered valid, because they had a legitimate excuse.

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Salah while traveling

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The Fourth Question of Fatwa no. 6109

Q4: how do we shorten the Salah (Prayer) and how do we apply the ruling to the `Isha' (Night) Prayer, for example? Can we shorten all the Salah?

A: When traveling, you offer two Rak`ahs (units of Prayer) for the four-Rak`ah Salah (Prayer consisting of four units). Therefore, you offer two Rak`ahs out loud for the `Isha' Prayer in the same way as you perform the Fajr (Dawn) Prayer. You also perform two Rak`ahs for the Zuhr (Noon) and `Asr (Afternoon) Prayers, with a subvocal recitation of Surah Al-Fatihah and another Surah. Only the four-Rak`ah Salah is shortened while traveling.

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The seventh question of Fatwa no. 6261

Q 7: please advise concerning shortening Salah (prayer). What is the distance that permits this? Is it permissible for a taxi driver who drives three hundred kilometers daily to shorten Salah? What are the general rulings of shortening Salah?

A: Shortening Salah is offering Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers as two Rak`ahs (units of Prayer) if you are traveling for a distance which permits so. The distance is calculated as eighty kilometers approximately, according to the opinion of the Jumhur (dominant majority of scholars). It is permissible for a taxi driver or any other person to shorten Salah,

if they intend to cover the distance mentioned in the answer or more. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Second Question of Fatwa no. 3503

Q2: some people go out for a picnic to a cool place and say, 'It is permissible for us to shorten and combine salah (Prayers) as we are on a journey.' They combine the Maghrib (Sunset) and `Isha' (Night) Prayers and perform two Rak`ahs (units of Prayer) for the `Isha' Prayer. Is this permissible for them? What is permissible for those who have just gone out for a picnic?

A: If they travel more than the distance over which it is permissible to shorten Prayers, it is permissible for them to shorten the four-Rak`ah Salahs (Prayers consisting of four units) and to combine Maghrib and `Isha' Prayers in the time of either one of them. It is also permissible for them to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers in the time of either one of them. This applies whether the people are traveling for a picnic, business, or for Jihad (fighting/striving in the Cause of Allah), because they are all journeys and the Shari`ah does not differentiate between them. In fact, the rulings on traveling are applicable to any type of journey.

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Fatwa No. 4766

Q: We travel by land to spend our vacations, weekends, and spring break in a campus two hundred kilos away from our city. We take with us a water container which we use to perform Wudu' for Salah. We shorten the four-Rak`ah Salah (Prayer consisting of four units) and combine Zhuhr and `Asr Salah offering them in the time of `Asr. We also combine Maghrib and `Isha' offering them in the time of Maghrib prayer. A group of us say that we should shorten the four-Rak`ah Salah offering each Salah in two Rak`ahs only but in their due time, for this is better, as we are staying in a place where there are no hardships. The other group argues that we should shorten the four-Rak`ah Salah and combine them as this is permissible. They argue that the water which they use in performing Wudu' is carried to them by containers and if they performed Wudu', it can be sufficient for the two Salah and that they have young people whom they urge to offer Salah in congregation. They are afraid that the young people cannot perform Wudu' every time for it is cold. We would like you to advise us according to the soundest opinions of scholars. Is it permissible for the first group to act according to their opinion, even if they offered prayer individually while the rest combine and shorten Salah as described? Please, clarify this matter. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: if you settle in this place more than four days with the intention of remaining there, you should offer Salah in full and

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at its due time. On the other hand, if you stay less than this period, you should shorten the four-Rak`ah Salah and offer each one at its due time or combine Zhuhr and `Asr Prayers in the due time of either of them and Maghrib and `Isha' in the due time of either of them. Indeed, the matter is flexible, but it is preferable to offer each Salah at its due time in this case.

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shortening the Maghrib Prayer

The third question of Fatwa no. 12470

Q 3: I was traveling with my wife, when the time of the Maghrib (Sunset) Prayer arrived. I intended to combine it with the `Isha' (Night) Prayer, and I offered them both at the time of the latter. I performed Tayammum (dry ablution) by striking my hands on the ground, but I did not wipe my face as I was ignorant of this matter. I offered the Maghrib as two Rak`ahs and the `Isha' as two Rak`ahs. I led my wife in those Salahs. I would like to ask some questions. 1. Is my Tayammum valid? 2. Is it permissible to shorten the Maghrib Prayer?

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3. Which is better: combining Salah or offering each Salah in its due time when a person is traveling? If combining Salah is recommended, which is better: combining them in the time of the former or in the time of the latter? 4. Is my Salah valid or should I repeat it? 5. If I should repeat Salah, when do I have to, when its time is due or when I receive the answer to my question?

A: First, your Tayammum is not valid, as you did not wipe your face with your hands after striking them on the ground.

Second, it is impermissible to shorten the Maghrib Prayer, as shortening is a ruling confined to four-Rak`ah Salah (Prayer consisting of four units) such as `Isha'. Third, you and your wife must repeat the Maghrib and `Isha' Prayers because your Tayammym was invalid, and because you left out a Rak`ah of the Maghrib with the intention of shortening Salah, while it cannot be shortened.

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Third question of Fatwa No. 2243

Q 3: A man works away from his house at a distance that allows shortening Salah (Prayer). Is it permissible for him to shorten the Salah whenever he is on his way from work to his home bearing in mind that he intended from the very beginning

to stay in this place for approximately one month?

A: He is permitted to shorten and combine the Salah on his way as long as the distance between his work place and home is the distance that allows a Muslim to do so. If he intends to reside in his work place for one month, he is not allowed to benefit from the Rukhsahs (concessions) of traveling while he is in his work place. Rather, he should perform every Salah completely at its due time.

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Fatwa no. 2852

Q: is it permissible for a traveler to shorten their Salah (Prayer) if they stay in one place for three or six days, or for a whole year? is it permissible to perform Tayammum (dry ablution) by striking a stone?

A: First: It is not permissible for a traveler who intends to stay in a country for more than four days to shorten their Salah. However, it is permissible for them to shorten their Salah if they stay for less than four days.

Second: Taymmum has to be made by means of clean earth. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says, (perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).) It is not permissible to make Tayammum by striking on stone and the like.

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The Second Question of Fatwa no. 5741

Q2: is it permissible for students to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers, because their teachers and those in charge do not let them perform their Salahs (Prayers) at their due times if they are in class?

A: Students should perform the four Rak`ahs (units of Prayer) for Zhuhr and `Asr Prayers in their due times. The detention their teachers impose is not a legal excuse that permits Salah combining.

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The first question of Fatwa no. 3996

Q 1: is it permissible to break Sawm (Fasting), and combine and shorten Salah during touristic travel?

A: It is permissible to break Sawm and shorten and combine Salah if the distance permits so.

This is true even if the journey is for tourism, according to the generality of the legal evidence in this regard.

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The second and fourth questions of Fatwa no. 584

Q 2: is it permissible for a traveler to combine Salahs (Prayer) without shortening them, or shorten them without combining them?

A: It is permissible to combine Salahs without shortening them, and shorten them without combining them. However, shortening Salah is better than completing it, as Allah likes His concessions to be used as much as He likes His commands to be carried out. Combining Salah is also better while a person is traveling, for the previously mentioned reasons and because the Prophet (peace be upon him) used to do so.

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Q 4: is it preferable for travelers to offer Zhuhr (Noon) Prayer in a Masjid (Mosque) with the regular imam and then offer `Asr (Afternoon) Prayer in congregation or to combine Zhuhr and `Asr without waiting for the imam to lead the congregational Salah?

A 4: If waiting for the Imam poses no difficulty, then it is preferable to perform the Salah with the regular Imam for the reward of congregation. They continue in a state of Salah so long as they are waiting for the Salah, as explained by the Prophet (peace be upon him). However, if they find difficulty in this, then

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they may perform Zhuhr and `Asr Prayers combined and shortened without waiting for the regular Imam.

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The sixth question of Fatwa no. 5310

Q 6: Some people say that if a person is traveling during the month of Ramadan and arrives in Makkah, he will not be permitted to observe Sawm (fast) in Makkah. Is this a valid saying?

A: if a person arrives at Makkah while he is breaking his fast and does not intend to stay for more than four days, he will be permitted to have the concessions granted to a person who is on a journey such as shortening and gathering Salah and breaking his fast during Ramadan. A person who arrives in Makkah while he is on a journey and does not know when he will leave, then he is permitted to receive the concessions of traveling. If this person performs Salah as a Ma'mum (a person being led by an Imam in Prayer) in congregational Salah, then he is not permitted to shorten his Salah as he is required to follow the congregation. But if a person arrives in Makkah while intending to stay for more than four days, then he will not be permitted to receive the concessions assigned for a person who is on a journey such as breaking fast and the like according to the soundest opinion of scholars.

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Fatwa no. 11520

Q1: Is there a specific distance that permits those going on marine patrols for a specific distance to break their Sawm (Fasting) during Ramadan and to combine and shorten Salah (Prayers) or can they shorten and combine Salah and break Sawm as soon as they start the patrol? Is it obligatory on them to make the intention to travel in order to combine and shorten Salah and break Sawm?

A: the traveling that permits the Rukhsah (concession) of travel is that which is commonly known as traveling and is a distance of approximately 80 km. So anyone who travels this distance or further may benefit from the Rukhsah of traveling, such as wiping over the Khuffs (leather socks) for three days and nights (during ablution), combining and shortening Salah, and breaking Sawm during Ramadan. If a traveler intends to stay in a town more than four days, they can not take benefit from the Rukhsah of traveling, as they are only applicable for stays of four days or less. If a traveler is staying in a town but does not know when they will finish their business there, and they have not limited it to a specific time, they can benefit from the Rukhsah, even if the period of time they stay is long. There is no difference between

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traveling on land or sea.

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Q2: If a ship stops out at sea for some reason, is it permissible for those on board to shorten and combine Salah (Prayers) or not? Is it permissible or preferable for them to shorten Salah without combining them? Are they allowed to shorten and combine Salah in congregation instead of praying individually due to their work shifts?

A: if a passenger ship stops out at sea in one place for some reason, for more than four days, those on board must perform all the Salah in full, not shorten them, and each Salah should be performed in its due time. However, if they stay there for four days or less, or those on board do not know when the ship will leave that place, it is permissible to shorten and combine Salah in congregation.

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Q3: if a ship berths in the harbor of a neighboring country, what is obligatory or preferable regarding shortening or completing Salah (Prayer)? And what about Sawm (Fasting), bearing in mind that some stays may be less than four days or more, and some times the period is not known?

A: If a ship berths in the harbor of another country, and the duration is fixed to more than four days, you should perform each Salah (Prayer) fully, in its due time, in congregation without shortening it. However, if you know that the duration is less than four days or is not determined, you may perform Salah in congregation and shorten the four-Rak`ah Salah (Prayers consisting of four units), combining every two

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consecutive Salahs in the time of one of them, as we said in the answer to the second question.

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Q 5: Some people who stay long hours in shift work get so fatigued that they fall asleep shortly before the time of the Zhuhr (Noon) Prayer is due. They usually combine both the Zhuhr and `Asr (Afternoon) prayers at the time of the latter. Is this permissible? Is it the same if their patrolling work happens to be at sea or in town?

A: it is permissible for shift workers on a patrolling mission at sea to combine between prayers provided they travel the distance required for permissibility of combining between prayers. Unless the required distance is traveled it is not permissible for them to combine between prayers only because of being fatigued. Similarly, shift workers who patrol city streets are not permitted to combine between prayers only on account of suffering from fatigue.

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Q 6: There are some who sleep without having the intention of waking up when Salah becomes due time. They may even not wait for the time of Salah. They say: If we awaken during the time of Zhuhr (Noon) Prayer, we perform it and `Asr (Afternoon) Prayer at the time of Zhuhr Prayer, and if we awaken by the time of `Asr Prayer, we perform Zhuhr Prayer with it. What is the ruling in this case?

A 6: If they are traveling, then there is nothing wrong with combining prayers. However, if they are not on a journey, they should not do that as previously clarified in the fifth question.

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Q 8: if the prescribed time of Zhuhr (Noon) Prayer comes while a ship was returning to port, but the prescribed time of `Asr (Afternoon) Prayer would come before reaching the port, will it be better to combine between Zhuhr and 'Asr Prayers and pray them together at the time of Zhuhr while shortening the prayer? Or will it be better to only pray Zhuhr on board then `Asr on their arrival at the port either in two or four Rak`ahs (units of Prayer)? Is it permissible for those on board to postpone the performannce of both Zhuhr and `Asr until they enter the port and then pray them there in congregation or at home as Jam` Ta'khir (Combining two Prayers in the time of the latter)? If this is permissible, are they allowed to shorten these two prayers?

A: Regarding the case mentioned in the question, it is better to do Jam` Ta'khir (combining two Prayers in the time of the latter) so as to follow the example of the Prophet (peace be upon him). It is narrated that whenever the Prophet (peace be upon him) started a journey before noon, he (peace be upon him) would postpone Zhuhr and pray it with `Asr; and whenever he started a journey before sunset, he would postpone Maghrib (Sunset) Prayer and pray it with `Isha' (Night) Prayer. Residents, who are allowed to combine the Prayers, should take the easier option whether Jam' Taqdim (combining two Prayers in the time of the former) or Jam` Ta'khir along with shortening the Prayers. However, if the port is inside the country, they work at the port, or they intend to stay there for more than four days; they are not allowed to shorten the Salah while they are in the port. Moreover, they are permitted to pray the shortened Zhuhr on time on board and then postpone `Asr to be performed when they reach the port.

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Q 9: if the majority of those aboard a ship, apart from few, want to shorten and combine prayers for reasons like saving water, should those few persons follow the majority to get the reward and keep the unity? If the majority

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do not want to perform Sawm (Fast), should the minority comply with them?

A 9: If the case is as you mentioned, then it is better for the minority to agree with the majority of travelers to preserve unity and save water.

As for not observing Sawm while on a journey, it is better for the entire group not to fast during travel. Nonetheless, whoever wishes to fast, there is nothing wrong with that, regardless of the opinion of the majority or the minority. There is evidence in the authentic Sunnah of the Messenger of Allah (peace be upon him) in this regard.

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Q 11: We will go to a formal training mission by ship for two or three consecutive days. working on the ship will be continuous to the extent that some people can not leave their

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patrols. Are these people permitted to gather performing two Salahs (prayers) at the time of the former or the latter one.

A: If the mission mentioned above has the same ruling of travel, then you are permitted to shorten and gather between Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer at the time of the former or the latter according to your circumstances, and likewise Maghrib (Sunset) Prayer and `Isha' (Night) Prayer. But if this mission does not have the same rulings of travel, then you are not permitted to gather or shorten your Salah.

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Q10: What is the obligatory or preferable practice for someone who finds that the row for congregational Salah is full and there is no space next to the Imam (the one who leads congregational Prayer) available, due to the lack of space on the ship? Should they perform the Salah standing alone behind the row or pull someone out or the row [to stand beside them] and if so, from which side of the row? Or should they wait for someone else to come to offer Salah with them? If it is obligatory to wait, should they wait even if they miss one Rak`ah (unit of Prayer) or the whole Salah, knowing that perhaps no one will come to offer Salah with them?

A: If a man enters a Masjid (mosque) after the Iqamah (call to start the Prayer) has been called and the row is full, he should try to enter the row, but if he is unable to do so, he can stand to the right of the Imam. If he is unable to do that too, he can wait for someone to come and stand with him in a new row. If no one comes, he should perform the Salah individually after the congregational Salah is over.

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Q12: A ship is a movable fighting unit in which training and keenness of everyone to carry out their duties efficiently are necessities, as any mistake could lead to a loss of life. Sometimes the distance between the ship and the shore is not clearly defined, if it is to be calculated starting from the shore, but if it is calculated from the nearest city to the ship, then the city where the base is, is more than 50 miles from the ship, i.e. about 80 kilometers. What is the ruling on this distance, and should shortening of Salah (Prayers) be based on the distance from the city or the shore, bearing in mind that the shore can not be seen by the naked eye?

A: The distance calculated for this, is the distance traveled from the place of residence. So if the distance between home and the place they are heading to is considered a traveling distance, all the Rukhsah (concessions) of a journey can be taken, such as shortening and combining Salah, and the like.

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Q 13: Sometimes, crossing certain areas in the sea, like Bab Al-Mandab, the Gulf of Oman, or entering different ports, takes a lot of time. When Salah (Prayer) becomes due, the workers are unable to leave their places as this may endanger them

and their fellow brothers. Therefore, shortening and combining prayers is necessary or else the due time of Salah will be missed and they do not perform the prescribed Salah. What is the ruling on this?

A 13: If the case is as you mentioned, then it is prescribed for them to shorten and combine prayers, whether in the time of the latter or the former, according to the requirements of work and as long as they are in a state of traveling.

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The first question of Fatwa no. 13503

Q 1: A man traveled from America to Japan and then to Indonesia. He saw no night on throughout his travels, rather the entire journey occured during daylight. When he reached his destination, a day had passed. What should he do to make up for the Salah (Prayer) he had missed? What should he do when he goes on the same journey again?

A: This man should make up for the missed Salahs immediately. As for the future, he should offer each Salah on time using a watch to estimate its time, even if he is flying in a plane.

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The Second Question of Fatwa no. 7109

Q2: is it permissible for a traveler to shorten and combine Salah (Prayer), for example Zhuhr (Noon) and `Asr (Afternoon) Prayers, at the railway station, bearing in mind that the station is a little way outside the city?

A: If the railway station is located outside the city, not adjacent to it, and the person intends to travel, then it is permissible for them to shorten and combine their Salah at the station. However, if the station is inside the city, it is not permissible to shorten or combine Salah.

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Fatwa no. 7553

Q: We went on an academic journey to Jeddah. we left Riyadh at 8:00 p.m. after the time that the `Isha' (Night) Prayer was due. We reached the hotel in Jeddah around 11:00 p.m. We performed four Rak`ahs (units of Prayer) for the Isha' Prayer and then after a day we made the intention to perform `Umrah (lesser pilgrimage) to Makkah. We then entered Ihram (the ritual state for Hajj and `Umrah) in Jeddah and went to perform `Umrah. Our questions are:

1. Should we have shortened the `Isha' Prayer for that night?

2. What is the ruling on us assuming Ihram from Jeddah?

A: Firstly: Performing four Rak`ahs for `Isha' Prayer was valid, but it would have been better to offer two Rak`ahs, if your intention was to stay in Jeddah for four days or less.

Secondly: If you traveled to perform `Umrah and entered Ihram for it from Jeddah, you made a mistake. It is obligatory to enter Ihram from the Miqat (sites for entering the ritual state for Hajj and `Umrah) that you pass, whether by land, sea, or air. You should all therefore perform Tawbah (repentance to Allah) and each of you has to offer a sheep, or seven of you share in offering a cow or a camel as a Fidyah (ransom). The meat should then be distributed among the poor of the sanctuary. However, if you did not travel to make `Umrah, but for another purpose, and then when you were in Jeddah you just made the intention to perform `Umrah and entered into Ihram there, then there is no harm in what you did.

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The First Question of Fatwa no. 8136

Q1: If someone intends to travel but is still home, is it permissible for them to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers without shortening them, bearing in mind that they will not be able to perform the `Asr Prayer

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until they reach their destination, and then it will be the time for the Maghrib (Sunset) Prayer?

A: it is not permissible for someone who has intended to travel to combine Zhuhr and `Asr Prayer nor Maghrib and `isha' Prayers while they are still home. It is also not permissible to combine Salah as a traveler, because the lawful reason of traveling does not yet exist. In fact, the Rukhsah (concession) to combine and shorten Salah only starts after leaving the populated boundaries of the city.

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The Third Question of Fatwa no. 9907

Q3: There is someone who works as mail deliverer. He travels very long distances in his car, around 700 km daily. What is the ruling on his Salah (Prayer)? Can he combine the Salah?

A: If the distance he travels is inside the same city and traveling from one district to another, he cannot not shorten the four-Rak`ah Salah (Prayer consisting of four units) or combine Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Sunset) and `Isha' (Night) Prayers, because he is not considered as a traveler. However, if this distance is in between two cities or countries,

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for example, it is permissible for him to combine and shorten Salah, because he will then be considered as a traveler and will be eligible for the Rukhsah (concession) of travel.

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The First Question of Fatwa no. 1813

Q1: A discussion raised between me and an Arab colleague in America concerning shortening the Salah (Prayer). As we may stay here for two years, I have been performing the full Salah, as if I were still in my country. However, my friend has been shortening his as he considers himself to be a traveler, even if we stay for two years. I hope that you will explain the legal ruling on shortening Salah, substantiated with legal evidence.

A: The basic rule states that only a traveler on a journey is granted the Rukhsah (concession) to shorten the four-Rak`ah Salah (Prayer consisting of four units), because Allah (Exalted be He) says: ﴾And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer)﴿ Also due to the saying of ( Ya`la ibn Umayyah who recited to `Umar ibn Al-Khattab (may Allah be pleased with him) the Ayah (Qur'anic verse) that reads: ﴾there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you, etc.)﴿ `Umar said, "I was surprised about what you are surprised, so I asked the Messenger of Allah (peace be upon him) and he said, 'It is a Sadaqah (voluntary charity) that Allah has granted you, so accept His Charity.'")

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(Related by Muslim) a person is considered to be included under the ruling of a traveler if they travel to a place and stay there for four days and nights, or less. It is authentically reported on the authority of Jabir and Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) reached Makkah in the morning of the 4th of Dhul-Hijjah, during the Farewell Hajj. He (peace be upon him) stayed there for the 4th, 5th, 6th, and 7th, and then performed the Fajr (Dawn) Prayer in Al-Abtah on the 8th. Up until then the Prophet (peace be upon him) had been shortening his Salah, and had made the intention as he was intending to stay there, as is well-known. So it is permissible for any traveler to shorten their Salah if they have made the intention to travel and stay for the same period as the Prophet (peace be upon him) stayed, or less than it. As to those who travel, intending to stay more than four days, they should offer complete Salah as they are not considered as travelers.

Those who travel and stay more than four days due to any compelling reason without previous intention to do so while resolved to return upon fulfilling their need, they take the same rulings of a traveler. For example, those who go out to fight an enemy while resolved to return after the battle and those detained by force, sickness, or a specific need while determined to return upon release, recovery, or fulfilling the need i.e. finding a runaway slave, selling goods, and the like.

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In these cases, they are considered travelers, thus it is permissible for them to shorten the four-Rak`ah Salah, even if the period they stay extended. It is authentically reported that the Prophet (peace be upon him) stayed in Makkah during the year of the Conquest of Makkah for 19 days, during which he shortened his Salah. He also stayed in Tabuk for 20 days for Jihad (fighting in the Cause of

Allah) against the Christians, and he used to lead his Sahabah (Companions) in a shortened Salah, because he has not intended to stay there. In fact, he had intended to return once his mission was accomplished.

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The Tenth Question of Fatwa no. 4264

Q10: Is it permissible for overseas students to shorten their Salah (Prayer) when they stay in another country for a long period; four or five years? What is the ruling if someone travels to another country for five days a week and returns to their homeland for the other two days?

A: If someone travels the distance that permits the shortening of salah and stays in one place for more than four days with the intention of staying there, they cannot benefit from the Rukhsah (concession) of travel. Accordingly, it is not permissible for those people you mentioned in the question to shorten and combine their Salah or to break their Sawm (fasting) during Ramadan. They should perform the full Salah, each in the due time, and perform Sawm during Ramadan.

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As for those who stay in a town for an unspecified period of time - as the time they spend there will depend on the completion of their business and they do not know when it will be finished - they may benefit from the Rukhsah of travel, even if they stay for more than four days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 4345

Q 3: i live in Belgium. I used to stay there for one or two years then take my vacation for one or two months. I used to spend my vacation with my parents. My family lives with me in Belgium. Can I shorten my Salah during my stay in Belgium? Can I shorten my Salah when I return to my country, Morocco, during my vacation to visit my parents or should I perform it as complete Salah during my stay in Morocco?

A: If the reality is what you have mentioned, then you will not be permitted to shorten Salah during your stay in Belgium because you intend to stay there for more than four days. You also have to complete your Salah as four Rak`ahs (units of prayer) when you return to Morocco because it is still your home land and you did not leave it to permanently live in another country.

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The third question of Fatwa no. 7306

Q 3: if a person travels by car for forty kilometers without intending to shorten Salah (Prayer) and the prescribed time of Salah arrives, should he shorten Salah or complete it?

A: If the case is as you mentioned, it is recommended to shorten the four-Rak`ah Salah (Prayer consisting of four units), even if one has not intended to shorten Salah when first setting out the journey.

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The first question of Fatwa no. 6147

Q 1: What is the ruling on a Bedouin coming from the desert area to a city for work and does not go to the Masjid (Mosques) or attend Jumu`ah (Friday) Prayer?

A: If he intends to stay more than four days, it is not permissible for him to benefit from the concessions of traveling i.e., shortening and combining prayers. However, if he intends to stay for four days or less, or he travels to fulfill

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a need after which he will return home and does not specify the period of his stay, it is permissible for him to benefit from the concessions of traveling. However, he should offer Salah in congregation, not individually. If you mean that he does not pray at all, he commits a major sin. According to the soundest of the two opinions of the scholars, if he admits the obligation of Salah but does not pray, he is a Kafir (disbeliever). The Prophet (peace be upon him) said, (Verily, between a servant and Shirk and Kufr (disbelief) is the negligence of prayer) Related by Muslim in his Sahih (authentic) Book. The Prophet (peace be upon him) also said, (The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir) Related by Imam Ahmad and the Compilers of the Four Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy, and Al-Nasa'y), with an authentic Isnad (chain of narrators). However, if he denies the obligation, then he is definitely a disbeliever, according to the majority of scholars for he belies Allah (Glorified be He) and His Messenger (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 5258

Q 1: I am a postman who works in the villages of al-Russ. I make my rounds twice a week each time covering 850 meters along a desert road.

Is it permissible for me to combine and shorten Salah (Prayer) or not? Please advise, may Allah reward you.

A: It is impermissible for you to combine or shorten Salah when you travel for the mentioned distance, because it is too short to permit shortening Salah.

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Permanent Committee for Scholarly Research and Ifta'

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The eighth question of Fatwa no. 1786

Q 8: if a person is traveling between countries for a long period of time, will he be permitted to combine prayers?

A: If it is the kind of travel that permits a person to shorten Salah and the traveler is moving from one country to another as mentioned in the question or residing in a place in which he does not know when he will leave, then he is legally recommended to shorten the four-Rak`ah Salahs (Prayer consisting of four units) to two Rak`ah Salahs. Furthermore, he may combine Zhuhr and `Asr Prayers at the time of either one according to what is easier for him, and the same applies to Maghrib (Sunset) and `Isha' (Night) Prayers, so as to ward off hardship and difficulty. If the said traveler is in a place where he intends to stay for more than four days, then he should perform the obligatory prayers complete and on their due times.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 13297

All praise is due to Allah Alone and peace and blessings be upon the one after whom there will be no other prophet!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency, Chairman by the Manager of Religious Affairs for the General Security, which was referred to the committee from the General Secretariat of the Council of Senior Scholars, no. 6072 of 26/10/1410 A.H. The following is the wording of the questioner:

There is a training camp for the troops that participate in the safety of the Hajj, with its headquarters at `Arafat. Many individuals participate in this camp, with many of them coming from outside Makkah and some of them from the city. They have to be on duty all the time and are not allowed to go out while the camp is being run, as they need to be ready to move to any of the sites whenever they are needed. We have major problems regarding two matters:

Firstly: A problem of whether to shorten the Salah (Prayer) or offer it in full. Some people offer Salah in full, while others shorten it, relying on the Fatwas of some Du`ah (callers to Islam).

Second: A problem over the Jumu`ah (Friday) Prayer. some people insist

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on performing it at the designated places for Salah inside the camp and others insist on performing it in the Masjid (mosque) built by the Ministry of Hajj, where Salah is only performed during the Hajj season as it is closed the rest of the year. We hope that you will answer the following questions:

1. If the period of the camp is defined as being one month (more or less), what is the ruling on shortening the Salah or offering it in full?

2. If the period is not known, and it is indefinite and subject to extension, what is the ruling on shortening the Salah or offering it in full?

3. What is the ruling on performing the Jumu`ah Prayer in one of the places designated for Salah inside the camp or in the Masjid? Are those attending the camp obligated to perform the Jumu`ah Prayer?

4. Regarding the people from Makkah who participate in the camp, what is the ruling on them shortening their Salah? Are they obliged to attend the Jumu`ah Prayer?

After reviewing the questions, the committee answered: It is obligatory for those attending the camp to complete any four-Rak`ah Salah (Prayer consisting of four units), to offer each Salah at its due time, and to perform the Jumu`ah Prayer in the Masjid. However, those who are not from Makkah and the length of their period of stay was not meant to exceed four days may shorten and combine their Salah as they have the same status as that of travelers.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Ruling on performing Salah on a plane

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The First Question of Fatwa no. 145

Q1: Is it permissible to offer Salah (prayer) on a plane at the due time?

A: If the time for Salah is due and the plane is still flying, and a passenger fears that the time for Salah may end before landing at an airport, the scholars unanimously agree that it is obligatory upon a person to perform Salah on the plane completing Ruku` (bowing), Sujud (prostration), and facing the Qiblah according to their ability. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) also said, ("When I tell you to do something, do as much of it as you can.") However, if a passenger knows that the plane will land before the end of the time for a Salah with enough time to perform it, or when it is permissible to combine it with another Salah - such as Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Sunset) and `Isha' (Night) Prayers - and they know that the plane will land before the end of the time of the second Salah, the majority of scholars maintain that it is still permissible to offer it on the plane. This is due to the order to perform the Salah when its time becomes due if this is possible, and this is the correct opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify

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The Second Question of Fatwa no. 6275

Q2: Is it permissible for a traveler to perform Salah (Prayer) on board a plane or on a ship at sea? What should they do if they cannot find any water for Wudu' (ablution) or earth for Tayammum (dry ablution), and they do not know when the time for the Salah is due or the direction of the Qiblah (direction faced for Prayer towards the Ka`bah), is it permissible for them to perform Salah? How should it be performed and in which direction should they face?

A: When it is time for a Salah on a plane or a ship, it is obligatory on the Muslims on board to perform the Salah according to their conditions and abilities. If water is available, it must be used to perform the ritual purification, but if there is none available or it is available but they are unable to use it, they may perform Tayammum if they can find earth and something similar. If they cannot find any water, earth, or anything that can take the place of earth, the obligation is removed and they may perform Salah as they are. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) They should face the Qiblah and turn with the plane wherever it goes during the obligatory Salah, as much as they can. As for the Nafilah (supererogatory) Salahs, they can be performed in the direction that the plane is traveling, because the Prophet (peace be upon him) used to offer Nafilah Salah on his camel wherever it was facing. It is authenticity reported on the authority of Anas that it is permissible to face the Qiblah at the beginning of a Salah when offering a Nafilah Salah on a journey.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2645

Q: I would like Your Eminence to tell me about the problem of performing Salah (prayer) when traveling on board a plane, when it is flying in the sky hundreds of kilometers above the earth and sometimes turning away from the Qiblah (direction faced for Prayer towards the Ka`bah). We have researched this problem and found that some people say that the Salah is valid because the plane is flying in the air adjacent to the earth, and others say that it is between the earth and the clouds and that, if the person who is performing the Salah is doing so after leaving the earth, their Salah is invalid.

A: It is permissible to offer Salah on board a plane due to the general evidence on the obligation to offer Salah when the time is due. There is no difference in this whether the person is on land, in the air, or at sea; they should face the Qiblah as far as they can. If the plane deviates from the direction of the Qiblah during a Salah, the person performing Salah should continue doing so, facing the Qiblah as much as they can. There is no problem if they do this, due to the general evidence on the Shari`ah adoption of easiness. Allah (Exalted be He): ﴾Allâh burdens not a person beyond his scope.﴿

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As for the Nafilah (supererogatory) Salah, they may be performed in whatever direction the plane is flying.

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The second question of Fatwa no. 1375

Q2: is it permissible for travelers to perform the obligatory Salah (Prayers) in cars, trains, planes, or when riding, if they fear for their lives or wealth? Should they perform the Salah in whatever direction they are traveling or is it obligatory to face the Qiblah (direction faced for Prayer towards the Ka`bah) always and continually, or just at the beginning of the Salah? If the answer to the previous questions is "Yes," and the travelers feel safe, when their means of transport stops for a very short while in some places, the passengers may go to perform the obligatory Salah and their transport may leave without them, leaving them exposed to dangers without any money and suchlike.

A: When people are traveling in a car, train, plane, or riding and fear for their lives if they leave their means of transport to perform the obligatory Salah and know that if they delay Salah until they reach where they can perform it that the time will have ended, they should perform it as far as possible, according to the general meaning of what Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿

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And what He (Exalted be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and: ﴾and has not laid upon you in religion any hardship﴿ As to whether Salah can be performed in the abovementioned means of transport regardless of the direction of Qiblah or facing the Qiblah is continually a must, or just at the beginning, it depends on the possibility of doing so. If it is possible to face the Qiblah throughout the Salah, it is obligatory to do so, as it is a condition for the validity of the obligatory Salah, both during travel and residence. However, if it is not possible to do so, those performing the Salah should fear Allah as much as they can due to the previously mentioned evidences. This applies to all the obligatory Salah.

As to the Nafilah (supererogatory) Salah, the matter is flexible as it is permissible for a Muslim to perform it in the previously mentioned means of transport regardless of the direction, even it is possible to leave them in some places, as the Prophet (peace be upon him) used to offer the Nafilah Salah while riding his camel, wherever it was facing. However, it is preferable to face the Qiblah when offering Nafilah, as much as possible when saying the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) when traveling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa No. 5926

Q 1: Is it permissible due to fear to offer Salah (Prayer) while riding a camel?

A: It is permissible to perform obligatory Salah while a person is riding a camel whether or not it is moving, if they fear to be harmed by mud, rain, or so on. Ya`la ibn Murrah (may Allah be pleased with him) said: (While the Prophet (peace be upon him) was with his Sahabah (Companions) on a journey it was raining heavily, the ground was muddy, and the time of prayer became due. The Prophet (peace be upon him) commanded the Mu'adhdhin to pronounce the call to Prayer and the Iqamah. Then, the Prophet (peace be upon him) led the Sahabah in Prayer by bowing his head and making his prostoration lower than his bowing.) (Related by Ahmad and Al-Tirmidhy who stated, 'Muslim scholars act upon it.'

Similarly, it is permissible to perform the obligatory Salah while riding a camel in case of fear of being separated from the caravan, fearing an enemy, or the inability to remount the camel after dismounting. A person has to direct himself towards the Qiblah (direction faced for Prayer towards the Ka`bah) as long as he can, he should do Ruku` (bowing) and Sujud (prostration) and make his Sujud lower than his Ruku`. This is based on the Hadith mentioned above and on the generality of the saying of Allah (Exalted be He): (So keep your duty to Allâh and fear Him as much as you can)

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Permanent Committee for Scholarly Research and Ifta'

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The seventh question of Fatwa no. 12087

Q 7: is it permissible to perform Salah (prayer) in a plane while a person is sitting though he is able to stand but is shy?

A: A person is not permitted to perform Salah while sitting as long as they are able to perform it while standing whether they are in a plane or any other place. Allah (Exalted be He) says, ﴾And stand before Allâh with obedience [and do not speak to others during the Salât (prayer)].﴿ Al-Bukhari reported on the authority of `Imran ibn Husayn that the Prophet (peace be upon him) said to him, ﴾Perform Salah while standing and if you cannot, perform it while sitting and if you cannot do even that, then perform it lying on your side.﴿ Al-Nasa'y reported an addition to this Hadith with a sound chain of transmitters: ﴾If you cannot do even that, you can pray lying on your back.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
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The fourth question of Fatwa no. 5156

Q 4: if a person travels by plane for a long distance that usually takes one or two hours or less, can they shorten Prayer and break their fast during the month of Ramadan? Is it permissible for a person who travels a distance of two hundred miles or more in a car to shorten their prayer? Is it true, as some claim, that this is a gift from Allah which we should accept?

A: It is an act of Sunnah (commendable act) to shorten Prayer and break fast when traveling for the distances mentioned above. There is no difference whether the distance is traveled in a long or short period of time and whether hardship is known to be associated with traveling or not. The shortening of Prayer is a merciful concession granted by Allah (Glorified be He) to His servants.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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a resident leading a traveler in Salah

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Fatwa no. 3498

Q: I came to Makkah Al-Mukarramah in 7/12/1400 A.H. intending to perform Hajj and `Umrah (lesser pilgrimage). In the time between Zhuhr (Noon) and `Asr (Afternoon) Prayers I entered the Haram (The Sacred Mosque) to perform Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj). During the rounds of Sa`y, the Adhan (Call to Prayer) and Iqamah (call to start the Prayer) of `Asr Prayer were called. Until then, I had not performed Zhuhr Prayer although I had the intention of performing the two prayers shortened and combined. The Muslims, including me, faced the Qiblah (direction faced for Prayer towards the Ka`bah) and started Salah. As the time of the next obligatory Salah was due, I could not perform the prayers in their respective order and I expected not to find a place outside the Haram to offer Zhuhr Prayer. As such, I started the congregational Salah with the intention of performing the first two Rak`ahs for Zhuhr Prayer and the second two Rak`ahs for `Asr Prayer. After I finished the rounds of Sa`y, I went outside the Haram and performed the two prayers on a platform combined and in a shortened form. Kindly, give me your Fatwa concerning the ruling of my Salah in the place of Sa`y, knowing that I did not have sufficient time to leave the place allocated for the rounds of Sa`y to perform prayers according to the respective order.

A: The basic rule is that prayers should be performed in their respective order. It is permissible for a traveler if he performs Salah behind a resident to offer his Salah in full as a four Rak`ah Salah. As for performing the four Rak`ahs with the Imam intending the first two Rak`ahs as Zhuhr Prayer and the second two Rak`ahs as `Asr Prayer, this is not valid. Nothing is wrong with repeating these two prayers in their respective order, for you did the right. However, it was more preferable for you in this situation to perform the four Rak`ahs with the intention of

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Zhuhr Prayer and then to perform `Asr Prayer later.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 4373

Q 5: if a traveler performs Salah (prayer) behind a resident imam, should he make Taslim (salutation of peace ending the Prayer) after two Rak`ahs (units of prayer) or what should he do?

A: If a person who is on a journey performs Salah behind a resident Imam, he has to complete his Salah as four Rak`ahs. This is according to the Sunnah of the Prophet (peace be upon him). Moreover, following the Imam is an obligation while shortening the four-Rak`ah Salah to two Rak`ahs is a Sunnah and not an obligation according to the soundest opinion of scholars. This is also supported by what was done by the Companions (may Allah be pleased with him) when they performed Salah as four Rak`ah behind `Uthman in Mina during Hajj. This is because he completed his Salah. They knew that by doing so, they are following the teachings of the Prophet (peace be upon him) as following the Imam is an obligation. Ahmad and Muslim reported on the authority of Ibn `Abbas (may Allah be pleased with him) that it was said to him, "Why do we perform the four-Rak`ah Salah as four Rak`ahs when we are behind the Imam and perform them as two Rak`ahs when we perform them in our tents?" He said, "This is the Sunnah."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 7848

Q 2: `Isha' prayer time in Europe starts nearly in the middle of the night during summertime. Workers and young children can not stay awake waiting until this time when they can offer it. Is it permissible for them to pray `Isha' at the time of Maghrib (Sunset) Prayer?

A: It is not permissible to pray `Isha' in advance with Maghrib for the reason mentioned above. `Isha' prayer time starts upon the disappearance of the twilight. Muslims who live in these countries have to be patient and expect Allah's reward for enduring this long period. Each Prayer has an appointed time based on the Qur'anic Ayah (verse) which reads: (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) General Hadiths reported from the Prophet (peace be upon him) also specify certain times for offering Prayer.

May Allah grant us success! May peace and blessing be upon our Prophet Muhammad, his family and Companions!

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Combining between prayers without a valid excuseThird question of Fatwa no. 2186

Q 3: In Yemen people are used to praying `asr (afternoon) at the prescribed time of Zhuhr (Noon) Prayer. Some city scholars say that this is permissible, especially scholars of Dhimar city. What is the ruling on this?

A: It is not permissible to pray Zhuhr at the prescribed time of `Asr. A Muslim has to offer each Prayer at its appointed time as long as they are healthy and not on a journey. It is only permissible to combine between prayers if they are sick or on a journey. Authentic Hadiths have been narrated from the Prophet (peace be upon him) to that effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Combining Salah (Prayer) due to rain Third question of Fatwa No. 9688

Q 3: Should we combine one Salah with another e.g. Maghrib (Sunset) Prayer with `Isha' (Night) Prayer? Would it be better to call the Adhan (call to Prayer) and Iqamah (call to start the Prayer) for them?

A: It is permissible to combine Maghrib and `Isha' Prayers due to heavy rain, severe Illness, and the like. The Adhan should be called for the first Prayer while the Iqamah is to be done for both of them. Combining two Prayers in case of travel is also permissible between Maghrib and `Isha' Prayer or between Zhuhr (Noon) and `Asr (Afternoon) Prayer at the time of any one of each of the two Prayers with the performance of one Adhan and two Iqamahs (calls to start the Prayer). The practice of the Prophet (peace be upon him) proves the validity of this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 4554

Q: What is the ruling on combining Salahs (Prayers) and performing them in congregation at home when it is raining or cold, as we know that combining Salah is made at Masjids (mosques), not houses? Please, advise.

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A: According to the authentic Hadiths, people may combine Salahs at Masjid when the legal excuse e.g. rain, is warranted to have the reward of congregational Salah out of easiness towards people. As to combining Salah in congregation in someone's house due to the abovementioned reason, this is not permissible, due to lack of evidence for this from the Shari`ah (Islamic law) and the lack of this being a reason to permit the combining of Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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The third question of Fatwa no. 3858

Q 3: how should two Salahs be combined(Prayers) in case of rain, severe winds or otherwise? Did the Prophet (peace be upon him) used to do it or not?

A: According to the strongest opinions of scholars, it is permissible to combine the Maghrib (Sunset) and the `Isha' (Night) Prayers in the time of the former,with one Adhan (call to Prayer) and an Iqamah (call to start the Prayer) for each. This is allowed because the rain wets one's clothing making it difficult to return to the Masjid (mosque) once again to offer the `Isha' Prayer.

It is also permissible to combine them in the time of the former because of the mud, according to the strongest opinions of scholars. This concession is given in order to remove the hardship. Allah stated, ﴾and has not laid upon you in religion any hardship﴿ He also says, ﴾Allâh burdens not a person beyond his scope.﴿

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Aban ibn `Uthman (may Allah be pleased with him) combined Maghrib and `Isha' Prayers on a rainy night with a group of the senior scholars of Tabi`un (Followers, the generation after the Companions of the Prophet). No one disagreed, so it was considered Ijma` (consensus of scholars). This was mentioned by Ibn Qudamah in his book Al-Mughny. It is also permissible for a person who is seriously ill to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of either of them, according to what is easier for them. Similarly, a person is allowed to combine the Maghrib and `Isha' Prayers so as to remove the hardship.

It was authentically reported from the Prophet (peace be upon him) that he combined Zhuhr and `Asr Prayers in the Farewell Hajj while he was in `Arafah. When the time of the Zhuhr Prayer became due, the Prophet (peace be upon him) delivered a Khutbah (sermon) to the people. The Adhan and the Iqamah were pronounced, and the Prophet (peace be upon him) led people in Salah. Then, the Iqamah for the `Asr Prayer was pronounced, and the Prophet (peace be upon him) led people in Salah. He then stood on the mountain of `Arafat until sunset, and then left for Muzdalifah where he combined both Maghrib and `Isha' Prayers in the time of the latter with one Adhan and an Iqamah for each. It was authentically reported that he (peace be upon him) used to combine Salah while traveling at the time of one of them, according to what was easier for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

the time when a person on a journey can combine between two prayers

Fatwa no. 2547

Q: What is the ruling on a traveler who shortens `Asr (Afternoon) Prayer during the time of Zhuhr (Noon) Prayer and arrives home before the time for `Asr is due? What is the ruling if the same happens with regard to Maghrib (Sunset) and `Isha' (Night) prayers? Due to the repeated occurrence of this, we would like you to clarify this issue along with mentioning relevant proofs.

A: If the traveler prays Zhuhr and `Asr together at the time of the former then arrivers home before or after `Asr is due, his Prayer will be considered valid because traveling provides a valid excuse for the combining of prayers. The same applies to combining Maghrib and `Isha' at the time of the former.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Ninth question of Fatwa No. 5966

Q 9: is it permissible to combine Prayer (Salah) with no excuse when traveling? if so, is it permissible to speak little or much between the two combined Prayers?

A: It is permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayer or Maghrib (Sunset) and `Isha' (Night) Prayer when traveling for a distance that permits shortening Salah without having any other excuse than the travel itself. Moreover, the two combined Prayers can be separated by small acts or words.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 425

Q: when a traveler delays offering the Maghrib (Sunset) Prayer until the time of `Isha' (Night) Prayer, should he begin with the Maghrib Prayer as it comes first in order or begin with `Isha' Prayer as this is its due time?

A: If the conditions of assigning the concessions of travel apply to this journey and the journey was for lawful purposes, then you are permitted to combine between Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer at the time of the former or the latter, and likewise between Maghrib Prayer and `Isha' Prayer according to his own circumstances.

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If a person intends to combine between Salahs, they have to follow their order. Thus, they have to begin with Zhuhr Prayer and then `Asr Prayer. They should also begin with Maghrib Prayer and then `Isha' Prayer whether they perform them at the time of the former or the latter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The third question of Fatwa no. 12014

Q3: A traveler is delaying performing the combined Maghrib (Sunset) and `Isha' (Night) Prayer until the time of the `Isha' Prayer. When they reach a town, they find that the congregation is performing the `Isha' Prayer. Should they join them for the `Isha' Prayer or perform the Maghrib Prayer alone? If they should join the congregational Salah for `Isha' before performing Maghrib, should they make the intention for both in one intention?

A: It is obligatory on anyone who delays performing the Maghrib Prayer until the time of the `Isha' Prayer when traveling to begin by performing the Maghrib Prayer. However, if they join the congregational Salah for the `Isha' Prayer, they should make the intention to perform it as the Maghrib Prayer, and then sit down for the third Rak`ah [the final one for Maghrib. trans.].

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

If a person is denied going to the mosque at the time of `Isha' (Night) Prayer,

may he combine `Isha' and Maghrib (Sunset) Prayer

Fatwa no. 12891

Q: The Israeli occupation imposed an all-night curfew on the residents of the occupied land of Palestine. Since the due time of `Isha' (Night) Prayer starts at nearly half past nine at night, Muslims are unable to go out to Masjids (mosques) to offer it in congregation. Different viewpoints have been given in reply to the following question: is it permissible to pray `isha and Maghrib together at the time of the latter? Or does each prayer have to be offered at its appointed time? We would like to inform you that the Adhan (call to prayer) of Maghrib starts ten minutes before eight o'clock. Those who make it permissible to combine Maghrib and `Isha' at one time finish offering them at nearly quarter past eight.

I hope that you will issue a fatwa which I can spread among the people there in order to settle the disputed opinions and unite the word of Muslims. I appreciate your co-operation.

A: It is not permissible for them to pray `Isha' and Maghrib together at the time of the latter. They have to pray Maghrib at the Masjid (mosque) and `Isha' at home as long as they

are unable to go to the Masjid to pray `Isha' in congregation. There is no sin on them for praying at home. Allah (Exalted be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ May Allah assist us in fulfilling our duties and in supporting His believing party.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa No. 6719

Q 2: is it permissible to make Al-Baqiyat Al-Salihat between the two combined Prayers, for example Maghrib (Sunset) Prayer and `isha' (Night) Prayer?

A: It is Mashru` (Islamically acceptable) that the two combined Prayers can only be separated by minor acts like the performance of Wudu' (ablution). Thus, voluntary prayers should not be offered between the combined Maghrib and `Isha' Prayers. However, if the questioner is referring to the noble Hadith: (Al-Baqiyat Al-Salihat 'the enduring good deeds' are a servant's saying 'Allah is greater' (Allahu akbar) and 'Glory be to Allah' (Subahana'llah) and 'Praise be to Allah' (al-hamdu lillah) and 'There is no god but Allah and there is no power and no strength except by Allah.' La ilaha illa'llah wa la hawla wa la quwwata illa bi'llah.) , these can be said between the two combined Maghrib and `Isha' Prayers.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Combining prayers with one Adhan and two Iqamahs

The second question of Fatwa no. 4263

Q 2: some jurists say that in case of rainfall, you may perform Maghrib (sunset) and `Isha (Night) Prayers combined with two Adhans (Call to Prayer). What is the ruling on this?

A: It is an act of Sunnah to combine Maghrib and `Isha Prayers with one Adhan and two Iqamahs when a legal excuse exists e.g. traveling, sickness, and rainfall. This is according to the Authentic Sunnah as the Prophet (peace be upon him) did this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5133

Q1: is it just combining Maghrib (Sunset) Prayer and `isha' (Night) Prayer on rainy days is the considered Rukhsah (concession) or they are also shortened like Salah (Prayers) shortened during travel and recommended to be done?

A: Combining Maghrib and `Isha Prayers is a Rukhsah during travel, illness, and rain. It is authentically reported that the Prophet (peace be upon him) said, ("Allah likes His Rukhsah to be taken, as much as He hates to be disobeyed.") And in another narration, ("As He likes His Decisions to be followed.") It is also authentically reported that the Prophet (peace be upon him) said, regarding shortening the Salah when traveling, ("It is a Sadaqah (voluntary charity) that Allah has granted you, so accept His Sadaqah.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 7757

Q7: what are the conditions for combining two Salahs (Prayers)? Should the supererogatory Salah or witr (Prayer with an odd number of units) be performed in case of combining Salah?

(Part No. 8; Page No. 144)

A: Combining two Salahs is permissible for the travelers or the sick persons, and for those at home on a rainy night. They may perform Witr after combining the `Isha' (Night) and Maghrib (Sunset) Prayers at the earlier time (i.e. during the time for Maghrib).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

combining Salah when not traveling due to difficulties with work

Fatwa no. 11762

Q: In our village, during the agricultural season in autumn, people combine Maghrib (Sunset) and `Isha' (Night) Prayers during the time of Maghrib Prayer due to the difficulties of the season. They do this until the end of the season, which lasts three to four months. Is this permissible according to the Shari`ah (Islamic law)? If it is not, what is the ruling on someone who knows the ruling and explains to the people, but they do not pay attention to what he says, and he wants to perform the Salah (Prayer) in congregation? What should he do, should he perform it with the people then make up for the `Isha' Prayer in its due time, or should he wait for its time and perform it alone? Please, advise. May Allah guide you!

A: It is not permissible to combine two Salahs when not traveling for the abovementioned reason.

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The person, who advised those who did not accept, should not combine Salah with them. He should perform Salah in its due time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

should someone who sleeps until the time for Prayer has expired perform the traveler Prayer

Fifth question of Fatwa No. 8290

Q 5: Is it permissible for someone who is a resident and is in good health but slept through the prescribed time of some Prayers to pray them as one does when traveling?

A: Whoever is a resident and sleeps through the prescribed time of a prayer must pray in full without shortening it once he remembers. The same applies when one remembers while traveling that one has missed the time of prayer, because Salah (Prayer) was already made obligatory while still a resident.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3715

Q: i intended to travel from Riyadh to the Eastern region. About four kilometers away, I performed Maghrib (Sunset) and `Isha' (Night) Prayer at the time of the former. I went on my way and after five kilometers, I passed by a place called Khashm Al-`An where some of my relatives live. I intended to visit them quickly to see them off and then go on my way. When I arrived there, they insisted I stay with them to have dinner. I stayed there until the time of `Isha' Prayer is due. They performed Salah and I sat as I performed it. Is my Salah valid? Should I perform it again?

A: Your Salah is valid and you do not need to perform it again. It is better in this case to perform it again along with them. It will be considered a supererogatory Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

shortening salah in the place of marriage

The third question of Fatwa no. 7176

Q3: Some people claim that it is not permissible for a person to shorten Salah or combine Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer or Maghrib (Sunset) Prayer and

(Part No. 8; Page No. 147)

`Isha' (Night) Prayer in the place where a person has a wife. Please, advise. May Allah reward you!

A: It is not to shorten and combine Salah in every place you have a wife. However, the four-Rak`ah Salah (Prayer consisting of four units) should not be shortened nor should Salah be combined if the husband stays in the place where the wife resides or for a period of time that ends the case of travel. However, if they are staying in a place where they have wives for a period of time that does not end the case of travel, they may shorten Salah, because it is not their homeland. The Prophet (peace be upon him) married Khadijah in Makkah and migrated to Madinah. When he returned to Makkah for the Farewell Hajj, he shortened his Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 6497

Q 4: if a person has two houses in two different cities in the same country and he lives in both and goes back and forth from time to time, if he is traveling from one house to another, is he permitted to shorten Prayer or should he perform Salah in full? Kindly, give us a thorough explanation on shortening Salah in general.

A: If the case is as you have mentioned regarding both houses as

(Part No. 8; Page No. 148)

places of residence for that person, he is not allowed to avail of the concessions granted for travelers, i.e., shortening prayers and the like while staying in any of the two cities mentioned. But he is permitted to avail of such concessions during his travel between the two cities as long as the distance exceeds the limit of approximately eighty kilometers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6517

Q 1: someone happens to combine Maghrib Prayer with `Isha' Prayer at the Masjid (mosque) on a rainy night. After `Isha' is finished, there comes a latecomer who offers Maghrib. Is it permissible for that latecomer to pray `Isha' first with that man then pray Maghrib, or does he have to offer Maghrib first and then join him?

If the latecomer happens to enter the Masjid after the other person has finished praying Maghrib but has not yet started praying `Isha', should he wait until the other person has offered Maghrib then they both join together for `Isha'?

A: The latecomer has to offer Maghrib first, and once he finishes it, he may join the other person who offers `Isha'. If the latecomer happens to enter the Masjid after the other person has finished

praying Maghrib, it is permissible for the one who has finished Maghrib to wait for him until he finishes Maghrib.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 7999

All praise is due to Allah Alone and peace and blessings be upon His Messenger Muhammad, his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Honor the General Chairman from General `Abdul-Muhsin ibn `Abdullah Al Al-Sheikh the Director of the Religious Affairs Department in the Armed Forces No. 21/10/2 and dated 1/1/1405 A. H. Following is the text of the letter:

The Armed Forces will organize a training camp these days near the Military City in Hafr Al-Batin. It will include a large number of Gulf State and Saudi forces and it will be called Dir` Al-Jazeerah, i.e. The Island's Armor. Those who participate will take part in military training and combat maneuvers. They will stay in tents far away from the Military City at Hafr Al-Batin at a distance not less than 70 to 80 kilometers. Participants will come from far away regions in the Kingdom and the Gulf. The period they will stay there will vary. Some of them will stay for more than a month and some for less, but throughout the entire time they will all undergo rigorous military

trainings We hope that Your Honor will clarify the ruling on whether they are considered travelers so that they may take advantage of the Rukhsahs (concessions) of travel such as shortening and combining Prayers and praying Zhuhr instead of Jumu`ah (Friday) Prayer; or are they considered residents required to perform full Prayers and observe Jumu`ah Prayer? Please advise us may Allah preserve you.

The Committee has also read the letter sent by the same sender No. 135/10/2 dated 1/1/1405. Following is the text of the letter; in addition to our letter No. 21/10/2 dated 1/1/1405 A. H. in which we explained the status of the joint forces regarding the Dir` Al-Jazeerah training requesting Your Honor to clarify the ruling on whether they are considered travelers so that they may benefit from the Rukhsahs (concessions) of travel such as shortening and combining Prayers and praying Zhuhr instead of Jumu`ah (Friday) Prayer. We would like to inform Your Honor that some units of these forces move outside the region where the camp is located for distances ranging between 30 to 100 kilometers. We hope that Your Honor will consider this issue along with the answer for the main question so that the benefit will be more comprehensive. May Allah preserve you.

The committee answered with the following:

participants in this training camp should offer the Salah (prayer) in full and not combine two Salahs (prayers) together for they are not travelers because they know the period of their stay in the camp and it is more than four days.

Participants in this training are not allowed to pray Jumu`ah Prayer in their place because they are

not residents. They should pray Zhuhr as Bedouins do in their places to which they move from time to time. However, whoever travels for a distance that allows shortening of the prayer, they are permitted to shorten and combine the prayers while they are travelling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 6307

Q 1: If i am traveling and enjoy the concession of combining prayers, then Zhuhr (Noon) Prayer becomes due but i delay it until `Asr (Afternoon). However, i arrive to my country before `Asr Prayer, should I perform Zhuhr Prayer shortened and perform `Asr Prayer in full, because I arrived at my residence before the time of `Asr Prayer became due, or what should I do?

A: You have to perform Zhuhr Prayer as a four Rak`ah prayer, because you reached you country in its due time. Because of this, you come under the same ruling as a resident, and you are allowed to perform `Asr Prayer in congregation.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: i attended the `Asr (Afternoon) Prayer with a group in a Masjid (mosque) while i was traveling. i shortened Zhuhr (Noon) Prayer. Can i perform `Asr Prayer as four Rak`ah (unit of prayer) in order to receive the reward of congregational Salah (prayer), though i performed Zhuhr Prayer as two Rak`ahs? Should I perform `Asr Prayer as two Rak`ah just as Zhuhr Prayer and leave the Masjid without attending

the congregational prayer?

A: You can perform Zhuhr Prayer as two Rak`ahs and `Asr Prayer as four Rak`ahs in order to receive the reward of the congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 3322

Q 3: if the time of Maghrib (Sunset) Prayer becomes due while on return to home and i know that i am going to arrive before the time of `isha' (Night) Prayer, should i shorten the `isha' Prayer?

A: You do not have to shorten the `Isha' Prayer or combine it in advance with Maghrib. You may offer Maghrib on time, and offer `Isha' as four Rak`ahs (units of Prayer) on time when you reach your destination. However, if you combine and shorten the Maghrib and the `Isha', there is no harm, even if you arrive during the time for `Isha'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

intention to shorten Salah

The third question of Fatwa no. 6800

Q3: Is it obligatory to make the intention to shorten Salah (Payer) when traveling before or during the traveling? If someone has traveled and wants to perform Salah, but has not yet made the intention, is it permissible to shorten Salah or not?

A: The intention to shorten Salah should be made before performing the Salah itself not on traveling, as the Prophet (peace be upon him) said, ("Actions are judged by intentions.") Therefore, if you travel without making intention to shorten Salah, it is permissible to make your intention before you shorten the first four-Rak`ah Salah (Prayer consisting of four units), if the distance of the journey is over that which it is permissible to shorten Salah (Prayers), which is about 80 kilometers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13289

All praise is due to Allah Alone. May peace and blessings be upon the Last Prophet!

The Permanent Committee for Scholarly Research and Ifta' has examined the question submitted to the president by His Royal Highness Prince Khalid ibn Bandar ibn `Abdul-`Aziz, which was referred to the committee from the General Secretariat of the Council of Senior

Scholars, no. 5176 on 13/9/1410 A.H. It reads as follows:

I would like to inform Your Eminence and the Permanent Committee for Ifta` that military maneuvers with live ammunition are carried out from time to time by different sectors of the armed forces. All branches of the armed forces hold these exercises during the course of their annual training and all those participating, both officers and soldiers, have to be in a continuous state of alert and emergency, resembling those of battle conditions. The exercises are carried out in places far from the bases and are usually in the desert, which exposes them to the risk of accidents. The period of these exercises may extend to more than twenty days.

Is it permissible in this situation to shorten Salah (Prayer) or to shorten and combine them, or do they have to be offered in their due times? We hope that Your Eminence will advise us on this matter. May Allah guide you!

After studying the matter, the committee gave the following answer:

It is not permissible for the soldiers to shorten or to combine Salah in the situation you mentioned, because if a traveler intends to stay in a place for more than four days, they have to complete their Salah and they are not permitted to shorten or combine Salah, according to the majority of scholars.

If going to place where the training is conducted is not considered as traveling, because it is close to the town, then they should not shorten or combine Salah at all.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11382

Q: i have been sent by Saudi Arabia to the Republic of Germany since nearly one and a half years during which I used to shorten and combine Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the former prayer in school. However, sometimes I miss `Asr Prayer too and I come back home by the time of the Maghrib (Sunset) Prayer. One of my colleagues said that in my case I am not permitted to combine prayers. I hope you will explain this to me. May Allah benefit you.

A: You do not have to make up for the prayers that you shortened, delayed, or combined with other prayers, because it is possible that you may be included under the excuse of traveling. However, in future you should pray the four-Rak`ah Salahs in full and offer every Salah (Prayer) on time, because the ruling of travel is no longer applied to you, as you have resolved to stay for more than four days. So you have to perform Salah in congregation if possible and do not pray alone.

(Part No. 8; Page No. 156)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 2896

Q 3: if i travel to another country and stay there for three days with the intention to stay for that period before setting out, should i observe Sawm (fasting) if this journey is during Ramadan? Should i shorten Salah or pray them in their entirety?

A: If the case is as you mentioned, i.e. you traveled for a long distance and stayed for three days with the intention of residence, it is permissible for you to break your Sawm and shorten the four-Rak`ah Salah (Prayer consisting of four units) during those three days. This period does not cancel the rulings on travel, even if you had intended to stay from the beginning, as it was authentically reported that the Prophet (peace be upon him) stayed in Makkah for four days during the Farewell Pilgrimage and shortened Salah all this time. You can observe Sawm, if you like, but you must offer the obligatory Salah congregationally, not individually.

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The second question of Fatwa no. 10294

Q 2: a traveler was on his way home when the Zhuhr (Noon) Prayer was due and he returned home before the `asr (afternoon) Prayer. Should he perform Zhuhr Prayer directly upon his arrival or can he delay it and perform it along with `Asr Prayer? Can he shorten Zhuhr Prayer by performing it as two Rak`ahs (units of prayer)?

A: If a traveler delays Zhuhr Prayer until he returns home, he should perform it as four Rak`ahs in its due time. Then, he can perform `Asr Prayer in congregation.

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should a traveler, who returns to his country for two days, shorten salah (Prayer)?

The second question of Fatwa no. 7075

Q 2: A young Muslim man studying for a week or two in a city that is 112 kilometers away from his home returns for weekly vacations on Thursdays and Fridays. He asks if he is permitted to shorten prayers during the two-day weekend knowing that he suffers no fatigue whatsoever due to travel.

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As we know, the prescribed period for not shortening Salah is four days, i.e. twenty prayers.

A: The said person should not shorten prayers on his weekends whether he stays a day, more, or less, because he is not a traveler. The same is applicable to the place of his study according to the most correct opinion of scholars, as he is staying for longer than the prescribed period for shortening prayer. However, he may shorten the four Rak`ah Salahs (Prayer consisting of four units) during his travel between his home city and the place of his study.

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istikharah and Prayer for Need

Fatwa no. 4193

Q: I have heard much talk about Prayer for Need and Istikharah (Prayer for Guidance). How does a person perform these two kinds of Salah? Should they recite certain Surahs or Ayahs (verses) of the Qur'an in every Rak`ah (unit of prayer)? What are the reported invocations recited in these two kinds of Salah?

A: The manner of performing Istikharah Salah was mentioned in the Hadith of the Prophet (peace be upon him) that was reported by Al-Bukhari, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah on the authority of Jabir ibn `Abdullah (may Allah be pleased with him). He said, (Allah's Messenger (peace be upon him) used to teach us the Istikharah for each and every matter as he used to teach us the Surahs from the Qur'an. He used to say, 'If any of you intends to do something, he should offer a Salah of two Rak`ahs other than the obligatory Salah, and then say: Allahumma inni astakhiruka bi `ilmika, Wa astaqdiruka bi-qudratika, Wa as'aluka min fadlika al-`azim Fa-innaka taqdiru Wala aqdiru, Wa ta`lamu Wala a`lamu, Wa anta `allamu l-ghuyub. Allahumma, in kunta ta`lam anna hadha-l-amra Khairun li fi dini wa ma`ashi wa `aqibati amri (or `ajili amri wa'ajilihi) Faqdirhu li wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta`lamu anna hadha-lamra shar-run li fi dini wa ma`ashi wa`aqibati amri (or `ajili amri wa'ajilihi) Fasrifhu `anni was-rifni `anhu. Waqdir li al-khaira haithu kana Thumma irdini bihi. (O Allah! I ask guidance from Your knowledge, and Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this matter is good for my religion and my subsistence and in my Hereafter - (or said: If it is better for my present and later needs), then You ordain it for me and make it easy for me to get, and then bless me with it. And if You know that this matter is harmful to me in my religion and subsistence and in the Hereafter - (or said: If it is worse for my present and later needs), then keep it away from me and keep me away from it. And ordain for me whatever is good for me, and make me satisfied with it). The Prophet (peace be upon him) added that then the person should name his need.")

One should begin his recitation in this Salah by Al-Fatihah and then a Surah or part of a Surah of the Qur'an.

As for what is called need Salah, it was reported in a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) and weak ones. Therefore, these Hadiths can not be used as evidence and we can not establish acts of worship upon weak Hadiths.

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The fourteenth question of Fatwa no. 8864

Q14: When performing Du`a' Al-Istikharah (supplication for guidance) in regard to an action or a need, is it conditional to have memorized the Du`a reported from Prophet Muhammad (peace be upon him) or is it possible to read it from a book after finishing Salah (Prayer)? After performing the Du`a', how can it be known or felt that Allah (may He be Praised and Exalted) is guiding the supplicant to do or to abandon something? Please, advise.

A: whether you memorize the Du`a' Al-Istikharah or read it from a book, it is accepted as the matter is flexible. What you should do is to strive to prepare your heart and attain Khushu` (the heart being attuned to the act of worship), and be sincere in the Du`a'. Afterwards, it is permissible to consult

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reliable and experienced people. When you feel that your heart feels at ease with one of the two possibilities, this is the sign that this is what Allah has chosen for you.

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The fourth question of Fatwa no. 10666

Q 4: when is the proper time for Du`a' Al-Istikharah (supplication for guidance); before or after Taslim (salutation of peace ending the Prayer)?

A: Du`a' Al-Istikharah should be said after Taslim.

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Bid`ahs of Salah

Fatwa no. 776

Q: 1. What is the ruling on Salat-ul-Tasabih (special supererogatory prayer in which glorification of Allah is said 75 times in each unit of prayer)? is there any evidence to support it?

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2. How is it performed?

A: First: the basic principle is that all acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). Therefore, it is not permissible to say that a certain act of worship is legal unless there is proof to support it. We do not know of any sound evidence in support of the permissibility of Salat-ul-Tasabih. In Al-Targhib wa Al-Tarhib and other books, there are Hadiths that are not free of faults in this regard. A Muslim should worship Allah according to what He has mentioned in the Qur'an and the Hadiths that have been authentically reported from the Messenger of Allah (peace be upon him). All acts of worship have two pillars; sincerity and faithful adherence. Allah has mentioned them in many Ayahs (Qur'anic verses) among them are His saying, ﴿Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathîr].﴾ Submission to Allah means sincerity while Ihsan (the perfection of Faith) implies faithful adherence. Allah says, ﴿And whosoever submits his face (himself) to Allâh, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in accordance with the Sunnah of Allâh's Messenger Muhammad صلى الله عليه وسلم), then he has grasped the most trustworthy handhold [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)].﴾

Second: Discussing this issue should be dependent upon evidence. However, no sound evidence in support of its validity is found as mentioned in the first part of the answer. As for the related Hadith,

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they are not free of faults. Therefore, the manner of performing Salat-ul-Tasabih is various. You can refer to "Al-Targhib wa Al-Tarhib" for more information.

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The second question of Fatwa no. 2141

Q 2: Do you recommend me to perform Tasbih Salah (a special prayer that consists of four Rak`ahs where one says: "Subhan Allah [Glory be to Allah]" seventy five times per Rak`ah)?

A: tasbih Salah is a Bid`ah (innovation in religion). The Hadith mentioned to this effect is not authentic. It is a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Some scholars regard it as a fabricated Hadith.

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The first question of Fatwa no. 5113

Q 1: There is a Salah (Prayer) offered on the second and the fourth nights of Shawwal during the supererogatory fasting of the six days of Shawwal. It is called Salat-ul-Tasabih (Prayer of glorification). It is offered after 'Isha' (Night) Prayer and consists of four Rak'ahs (units of Prayer), with Taslim (salutation of peace ending the Prayer) after each two Rak'ahs. It is offered with long recitation, long Ruku' (bowing), and Sujud (Prostration).

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During it a certain number of utterances of Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") are recited; therefore, it is a long Salah. Does this Salah have a basis in Shari'ah (Islamic law)? What is the ruling on it?

A: It has not been authentically reported that the Prophet (peace be upon him) prescribed the offering of a four-Rak'ah Salah (Prayer consisting of four units) during the nights of the six days of Shawwal when Sawm (Fasting) is recommended as an act of Sunnah (supererogatory act of worship following the example of the Prophet), or during any of the nights of this month. This Salah is a Bid'ah (innovation in religion) and setting a fixed time to offer it is a Bid'ah. Performing it in the manner mentioned is also a Bid'ah. It is authentically reported that the Prophet (peace be upon him) stated: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) (Related by Al-Bukhari and Muslim) According to another narration: (Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.) (Related by Muslim)

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The Second Question of Fatwa no. 9107

Q2: Is it correct that there is a Salah called Salat-ul-Isti`anah, because the head of my school said that it is. Supporting his argument, he raised the following Hadith: ("... If you ask, ask Allah. If you seek help, seek help from Allah...") **Allah also says:** (And seek help in patience and As-Salât (the prayer)) (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) **This Salah is supposed to be performed for three nights, after the `Isha' (Night) Prayer.**

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A: Salah (Prayer) is an act of `Ibadah (worship), and `Ibadah is only confirmed through Tawqif (a religious text and not personal opinion). There is nothing in Allah's Book or the Sunnah of His Messenger about a Salat-ul-Isti`anah that has to be performed for three night after the `Isha' Prayer. It was also not reported from the Rightly-Guided Caliphs, as far as we know. The texts that were mentioned in the question refer to resorting to Allah Alone to fulfill needs and seek help from Him Alone in everything, anytime of the day and night after Salah, or any time not limited to a specific time or specific number. As for performing this Salah three times on three nights, after `Isha' Prayer, this is Bid`ah (an innovation in religion). It is authentically reported that the Prophet (peace be upon him) said, ("Anyone who introduces something in this matter of our (the religion) that is not from it, it will be rejected.") (Related by Al-Bukhari and Muslim)

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salah Al-Qada' Al-`Umry

Fatwa no. 2438

Q: First, some Imams (leaders of congregational Prayer) offer five Salahs (Prayers) in Ramadan

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after the last Jumu`ah (Friday) Prayer, with an Adhan (call to Prayer) and Iqamah (call to start the Prayer) for each. They call it Salah Al-Qada' Al-`Umry (making up for Prayer once in a lifetime). The common people perform it, as its name denotes, to make up for all the missed Salahs in one's entire life; The Imams offer it to compensate for the imperfect parts of their Salahs, and they blame everyone who does not offer it. Is it permissible to offer this Salah in Ramadan after the last Jumu`ah Prayer? Has it any legal foundation in the Shari`ah?

Second, is it better to offer two Rak`ahs at home or to offer Salah Al-Qada' Al-`Umry at the Masjid?

A: First, Salah is a form of `Ibadah (worship), so the basic rule on it is Tawqif (a religious text and not personal opinion) and the manner of compensating for it is clarified in Islamic rulings which can be derived only from the Qur'an, the Sunnah, and the Ijma` (consensus of scholars) based on one or both of them. It was neither reported from the Prophet (peace be upon him), nor from his Sahabah (Companions, may Allah be pleased with them), or the Imams of guidance (may Allah be merciful with them) that they offered this Salah or urged people to do it. If it had been authentically established, the Sahabah (may Allah be pleased with them) would have known it and transmitted it to us and the Imams of guidance would have informed us about it. However, this was never reported from any of them, whether by sayings or actions, which indicates that it is a Bid`ah (rejected innovation in religion) which is not permitted by Allah. It is authentically reported that the Prophet (peace be upon him) stated,

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(Whoever introduces something into this affair of ours that is not of it, it is to be rejected.) He (peace be upon him) only informed us that if a person misses a Salah due to sleep or forgetfulness, they must offer it immediately when they awaken or when they remember it, not in the last Friday of Ramadan.

Second, as for offering a Nafilah (supererogatory) Salah at home, it is better than offering it in the Masjid, as the Prophet (peace be upon him) stated, (The best Salah offered by a man is that offered at home, except obligatory Salah.) Agreed upon by Al-Bukhari and Muslim.

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Fatwa no. 8904

Q: In Pakistan there is a town whose residents after the last Friday in Ramadan and directly after Jumu`ah (Friday) Prayer, call Adhan (Call to Prayer) and perform five prayers consisting of four Rak`ahs and a separate taslim (salutation of peace ending the Prayer). they consider these prayers compensation for the ones they missed in earlier times. This happens once a year in the last Friday of Ramadan. I hope you can explain to us whether this kind of prayer is sound in terms of Islamic Shari`ah (Islamic Law) or is it no more than a Bid`ah (innovation in religion). May Allah reward you.

A: We know of no legal basis for what you have mentioned, it is an innovated Bid`ah. The Prophet

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(peace be upon him) said, (He who introduces things extraneous to our affair i.e. religion, will have them rejected.) Reported by Al-Bukhari and Muslim. According to another wording, (He who does any act for which there is no sanction from our behalf, that is to be rejected.)

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The first question of Fatwa no. 9101

Q1: After Taslim (salutation of peace ending the Prayer), some people say: "O Allah! Send peace and blessings upon our master, Muhammad, the morning light, the seal (of the Prophets), etc." However, I hate this saying and I have been praying with them for about a month now. This used to happen before in Sudan. It is from the `Aqidah (creed) of the Tijaniyyah Tariqah (Sufi order). Is my Salah (Prayer) with them valid or not?

A: this so-called "Salat-ul-Fatih" (Remembrance from the tijaniyyah order) is of the innovated Dhikr (Remembrance of Allah) that is not permissible to say after Salah or any other time. This is in accordance with what the Prophet (peace be upon him) taught his Ummah (Nation) in regard to Salah.

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The Second Question of Fatwa no. 11029

**Q2: is performing Qiyam-ul-Layl (standing for optional Prayer at night) on the night of `Eid (the Festival of the Sacrifice/breaking the fast) and the 15th of Sha`ban obligatory or Bid`ah (rejected innovation in religion)? Is it a Sunnah (commendable) or Mustahab (desirable), because I recently heard someone talking about this who said:** ﴾Anyone who celebrates the night of `Eid and the middle of Sha`ban with Qiyam-ul-Layl, their heart will never die on the day hearts will die.﴿

A: It is not recommended to celebrate only the night of `Eid and the 15th of Sha`ban with acts of worship like performing night prayer and Allah's remembrance, it is Bid`ah, not Sunnah. As for the Hadith: ﴾Anyone who celebrates the night of `Eid and the middle of Sha`ban with Qiyam-ul-Layl, their heart will never die on the day hearts will die.﴿ It was mentioned by Al-Suyuty in "Al-Jami` Al-Saghir" in the following words: ﴾Anyone who celebrates the night of `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) with Qiyam-ul-Layl, their heart will never die on the day hearts will die.﴿ The Hadith has been related by Al-Tabarany, and Al-Suyuty classified it as Da`if (weak). The author of "Fayd Al-Qadir" reported, on the authority of Ibn Hajar, that he said. "It is Hadith Mudtarib (a Hadith with disagreement over a transmitter or the text), as the Sanad (chain of narrators) contains `Umar ibn Harun and he is weak, it contradicts another chain of narration with a different Sahabah (Companion), and it is not directly narrated from the Prophet. It is also related by Al-Hasan ibn Sufyan on the authority of `Ubadah, and that contains Bishr ibn Rafi`, who is accused of fabricating Hadith.

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Accordingly, it is clear that this Hadith is Da`if and therefore may not be used as evidence.

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Fatwa no. 625

I noticed among the tribes of Yorba and Eibo that they perform a Salah (Prayer) called the prayer of the eve of burial. They hire a person who leads them in this Salah. They also pray the prayer of Al-Fatih (the conqueror) once a month, in addition to a Salah which is performed according to their needs called salat Al-Naqilah. After many questions and investigations on my part, I discovered that a man from the Shi`ah (Shi'ites) was the one who propagated these prayers. I hope you will give us your Fatwa concerning these prayers.

A: The basic ruling according to the Islamic Shari`ah (Islamic Law) is that Allah alone is worthy of worship in the way He prescribed for His Servants in His Book or in the authentic Sunnah narrated from the Prophet (peace be upon him), because All acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), considering any act of worship as lawful `Ibadah (worship) is conditional on a related proof from the Qur'an or authentic Sunnah. Regarding the prayers you mentioned in your question, there is no proof in the Qur'an or Sunnah that makes them permissible, and as such, they are Bid`ah

innovated by people. The Prophet (peace be upon him) said, (He who introduces things extraneous to our affair i.e. religion, will have them rejected.) He also says, (He who does any act for which there is no sanction from our behalf, that is to be rejected.) Al-`Irbad ibn Sariyah narrated: (One day the Messenger of Allah (peace be upon him) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the Rightly-Guided Caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.) Related by Abu Dawud and other compilers of Hadith.

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Salat-ul-Khawf

(Part No. 8; Page No. 174)

The third question of Fatwa no. 3370

Q 3: how can a group of soldiers offer Salat-ul-Khawf (Prayer in times of fear), and how can it be offered by an individual soldier who is sent on a military mission and is afraid of encountering the enemy?

A: There are different ways of offering Salat-ul-Khawf according to the different situations the soldiers may be in and their position in relation to their enemy. Allah mentions two ways of offering Salat-ul-Khawf in the Qur'an. The first is in Surah Al-Baqarah where Allah (Exalted be He) says: ﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴾ ﴿And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).﴾ The second is in Surah Al-Nisa' where Allah (Exalted be He) says, ﴿When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush﴾ There are also Sahih (authentic) Hadith that show other ways of offering Salat-ul-Khawf. You should read the explanation of these Ayahs (Qur'anic verses), the Sahih Hadith,

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and the scholars' views on this subject, to learn the different ways of performing it.

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Jumu`ah Prayer

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obligation of Jumu`ah Prayer and the minimum number of its attendees

Fatwa no. 1794

Q: How many men should be present for Jumu`ah (Friday) Prayer for it to be valid? Some people say it cannot be less than 40 men and if the number is less by even one person, they should offer Zhuhr (Noon) Prayer instead. Our villages in Banu Shahr include no more than twelve men each and they are scattered. Is it permissible for them to offer Jumu`ah Prayer or will they have to pray it as Zhuhr since their number is less than 40?

A: It is obligatory on Muslims to establish Jumu`ah Prayer in their villages and offering it in congregation is a prerequisite for its validity. There is no evidence in Shari`ah (Islamic law) stipulating a specific number for its validity. Three men or more are enough to offer Jumu`ah and it is not permissible for anyone upon whom it is obligatory to pray Zhuhr instead, claiming there are less than 40 people, according to the most authentic opinion of scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

jumu`ah Prayer on the day of `Eid

Fatwa no. 2140

Q: Some people from the village of Fayd came to us and told us that a professor in the Islamic University of Madinah visited them in their village. One Friday, he gave the Friday Khutbah (sermon) and gave them some Fatwas (legal opinion issued by a qualified Muslim scholar). For example, he said that the Jumu`ah (Friday) and Zhuhr (Noon) Prayers are not obligatory on anyone who offers Salat-ul-`Eid (the Festival Prayer) on Friday, be it an Imam (the one who leads congregational Prayer) or someone led in prayer. He also told them that it is obligatory for women to offer Jumu`ah Prayer even if in their homes. Moreover, he stressed the obligation of a desert-dweller offering Jumu`ah Prayer with his wife, even if the man and his wife pray in congregation with no one else. The people of this village asked us to refer the matter to you to know your opinion in this regard which constitutes the absolute truth. Please tell us the correct opinion.

A: Firstly: If the day of `Eid is a Friday, it is not obligatory for anyone who offers Salat-ul-`Eid to offer the Jumu`ah Prayer, with the exception of the Imam. It is never not obligatory on him unless no one attends the Jumu`ah Prayer with him.

This opinion is supported by Al-Sha`by, Al-Nakh`y and Al-Awza`y. Furthermore, this is the Madh-hab (School of Jurisprudence) adopted by `Umar, `Uthman, `Ali, Sa`id, Ibn `Umar, Ibn `Abbas, Ibn Al-Zubayr and all the scholars who agree with them. The basic rule is derived from what is related from Iyas ibn Abu Ramlah Al-Shamy who said, ("I was present when Mu`awiyah asked Zayd ibn Arqam, 'Have you witnessed two `Eids (`Eid and Jumu`ah) that came on the same day during the lifetime of the Messenger of Allah (peace be upon him)?' He said, 'Yes.' So Mu`awiyah asked, 'What did he do?' He said, 'He offered Salat-ul-`Eid and granted concession in offering the Jumu`ah Prayer, saying: Anyone who wishes to pray it may pray it.'")

(Related by Abu Dawud and Imam Ahmad). Imam Ahmad narrated that the Prophet (peace be upon him) said, ("Anyone who wishes to pray the Jumu`ah Prayer may do so.") It is also related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Two `Eids (`Eid and Friday) have come on this day. If anyone wishes, (offering the `Eid Prayer) is sufficient for him for offering the Jumu`ah prayer. But we will offer the Jumu`ah Prayer.") (Related by Ibn Majah). In addition, anyone who is not obligated to offer the Jumu`ah Prayer must pray Zhuhr.

Secondly: Jumu`ah Prayer is obligatory only on men and we do not know of any evidence deeming it permissible for women in their homes. It is true that when a woman offers the Jumu`ah Prayer with the Imam, it will be sufficient for her but the Prayer is not valid with the Imam and only one

woman. Ibn Qudamah said, "There is no disagreement that Jumu`ah Prayer is not obligatory on women." Ibn Al-Mundhir said, "All the scholars we take knowledge from have agreed that no Jumu`ah Prayer is obligatory on women." Moreover, women are not required to attend men's gatherings and that is why congregational prayer is not obligatory on them.

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Thirdly: Regarding the opinion that Jumu`ah Prayer is obligatory on desert-dwellers, there is no origin for it in the blessed Shari`ah (Islamic law). There were many desert-dwellers during the lifetime of the Prophet (peace be upon him) all around Makkah, Madinah and other parts of the Peninsula, but it was not confirmed that the Prophet (peace be upon him) ordered any of them to offer Jumu`ah Prayer. Instead, they offered Zhuhr Prayer, since movement and travel in search for pasture and water was their nature. Allah, out of His Mercy, does not make Jumu`ah Prayer obligatory on them. Desert-dwellers are similar to travelers who are not obligated to offer Jumu`ah. The Prophet (peace be upon him) travelled various times and it had never been reported that he established Jumu`ah Prayer on any of his journeys. It is confirmed that the Prophet (peace be upon him) offered Zhuhr Prayer and not Jumu`ah on the Day of the Farewell Hajj. This was on the Day of `Arafah in front of a large number of Muslims. This proves that offering Jumu`ah Prayer is not obligatory on travelers and the like such as desert-dwellers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fifth question of Fatwa no. 2358

Q 5: this year, two festivals coincided on the same day; Friday and `Eid-ul-Adha (the Festival of the Sacrifice). After praying Salat-ul-`Eid (the Festival Prayer), should we offer Zhuhr (Noon) Prayer instead of Jumu`ah (Friday) Prayer or is it not obligatory on us any more?

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A: It is permissible for anyone who offers Salat-ul-`Eid on Friday not to attend Jumu`ah Prayer on that day, with the exception of the Imam (the one who leads congregational Prayer). He must establish Jumu`ah Prayer with anyone who attends it among those who have or have not offered Salat-ul-`Eid. If no one attends the Jumu`ah Prayer, it does not become obligatory on the Imam and he can pray Zhuhr instead. The evidence is a Hadith related by Abu Dawud in his "Sunan" book of Hadith on the authority of Iyas ibn Abu Ramlah Al-Shamy who said, ("I was present when Mu`awiyah ibn Abu Sufyan asked Zayd ibn Arqam, 'Have you witnessed two `Eids (`Eid and Jumu`ah) come on the same day during the lifetime of the Messenger of Allah (peace be upon him)?' He said, 'Yes.' So Mu`awiyah asked, 'What did he do?' He said, 'He offered Salat-ul-`Eid and granted concession in offering the Jumu`ah Prayer, saying: Anyone who wishes to pray it may pray it.'") It is also related by Abu Dawud in his "Sunan" on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Two `Eids (`Eid and Friday) have come on this day. If anyone wishes, (offering the `Eid Prayer) is sufficient for him for offering the Jumu`ah. But we will offer the Jumu`ah Prayer.") This shows the concession in offering Jumu`ah Prayer for whoever has prayed Salat-ul-`Eid on the same day. It also shows the Imam is excluded when the Prophet (peace be upon him) said in the Hadith, ("But we will offer the Jumu`ah Prayer.") It is related by Muslim on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with them both) that ("The Prophet (peace be upon him) used to recite in the Jumu`ah and `Eid Prayers: 'Exalt the name of your Lord, the Most High,' (Surah Al-A`la, 87), and: 'Has there reached you the report of the Overwhelming [event]?' (Surah Al-Ghashiyah, 88) And when `Eid coincided with Friday, he recited these two (surahs) in both prayers.") Anyone who has not attended Jumu`ah Prayer among those who have offered Salat-ul-`Eid

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has to pray Zhuhr based on the general evidence supporting the obligation of Zhuhr Prayer on anyone who has not prayed Jumu`ah Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The ninth question of Fatwa no. 4214

Q 9: is Jumu`ah (Friday) Prayer obligatory on us here in Dar-ul-Kufr (non-believers' country)?

A: Yes, it is obligatory on you along with other Muslims who establish it there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 6412

Q 1: When does Jumu`ah (Friday) Prayer become obligatory? Some of our friends say that study hours conflict with the time of Jumu`ah Prayer. What is your opinion in this regard? Should students leave their studies to offer Jumu`ah Prayer? Bear in mind that here in Turkey, Friday is a working day.

A: jumu`ah Prayer is an individual obligation and it is not permissible to neglect it to work, study or do anything else. Allah (Glorified be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The twentieth question of Fatwa no. 8267

Q 20: is Jumu`ah (Friday) Prayer obligatory upon every prisoner; whether imprisoned for a certain or an unknown period, for I heard that freedom is a condition for its obligation?

A: If a person is able to offer Jumu`ah Prayer, it becomes obligatory whether it is established inside or outside a prison. Otherwise, it can be offered in the form of Zhuhr (Noon) Prayer. On the other hand, the Fuqaha' (Muslim jurists) stipulate that freedom from slavery is one of the conditions for its obligation as Jumu`ah Prayer is not due on a slave.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12384

Q: Is the Jumu`ah (Friday) Prayer Fard (obligatory) like the rest of the obligatory acts, or Wajib (obligatory based on a speculative text, according to the Hanafy School of Jurisprudence)? I am not allowed to go to offer it as I work for non-Muslims. I am confused between Allah's (Exalted be He) saying, ﴾When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴿ **and the Hadith of the Messenger of Allah (peace be upon him), "Jumu`ah Prayer is Wajib upon every Muslim." Please advise, may Allah benefit you!**

A: Jumu`ah Prayer is Fard upon each resident male Mukallaf (person meeting the conditions to be held legally accountable for their actions) due to the Ayah (Qur'anic verse) mentioned in the question. It is not permissible for you to miss it because of work even if your employer asks you to do so, for the Prophet (peace be upon him) is reported to have said that there is no submission in matters involving Allah's disobedience or displeasure. On the other hand, this saying, "Jumu`ah Prayer is Wajib upon every Muslim" is not a Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 2635

Q 3: if we say that a specific country is an enemy territory or non-believers' country; should Jumu`ah (Friday) Prayer be offered there? In other words, do we have to gather for Jumu`ah Prayer in an enemy territory or non-believers' country? Please, advise us. May Allah reward you!

A: Allah has enjoined Jumu`ah upon the Muslims who are settled in cities or rural areas. He has forbidden them to become distracted from it by buying and selling, or otherwise. Allah (Exalted be He) says, (O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!) It is narrated in the Hadith of `Abdullah Ibn `Umar and Abu Hurrayrah (may Allah be pleased with them) that they heard the Messenger of Allah (peace be upon him) saying from the Minbar (pulpit), ("Let some people desist from neglecting Jumu'ah Prayers, or else Allah will seal their hearts and they will be among the negligent.") The Muslim Ummah (nation) agreed on the fact that Jumu`ah is obligatory. There is no reliable evidence in Shari`ah indicating that the obligation of praying Jumu`ah is confined to Muslim countries to the exclusion of non-Muslim countries, so the Muslims who are settled in non-believers' country are obliged to

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perform Jumu'ah prayer if the conditions are met, following the general meaning of the texts of the Qur'an and Sunnah which indicate that it is an individual obligation on the Muslims, if the conditions stipulated by Shari`ah are met.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The seventh question of Fatwa no. 6504

Q 7: what is the legal decision concerning many youth who do not observe Jumu`ah (Friday Prayer) and pray Zuhr (four rak`ahs) instead, for the conditions of Jumu`ah obligation - they think - are not met, as there is no Muslim Caliph?

A: They are wrong. According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), the existence or the permission of the Caliph is not a condition for Jumu`ah Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

employees whose work necessitates their presence at the time of Jumu`ah (Friday) Prayer

Fatwa no. 1593

Praise be to Allah, Alone. May peace and blessings be upon His Messenger, his family, and his Companions!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the General President from His Eminence the President of Courts of `Asir region which was referred to the Committee from the General Secretariat of the Council of Senior Scholars under no. (2/443) dated, 24/3/1397 A.H.. Following is the wordings of the questioner: The General Manager of the southern region for telephones and telegraphs sent us a letter in which he said that the telephone and telegraph organization works the whole week including Fridays. Employees work on shifts as they cannot leave the telephone and wireless equipments for one minute as this might cause the communications to stop. Should those employees leave their work to attend Jumu`ah (Friday) Prayer?

The Committee's reply:

The basic principle is that Jumu`ah Prayer is obligatory upon individuals for Allah (May He be Glorified and Exalted) says, ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴿

It is narrated by Ahmad and Muslim on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said concerning those who do not attend Jumu`ah, ﴾"I was about to order a man to lead people in Salah and I then burn those men who absent themselves from Jumu'ah (Friday) Prayer in their houses."﴿ It is narrated by Muslim on the authority of Abu Hurayrah and Ibn `Umar (may Allah be pleased with them) that they heard the Messenger of Alalh (peace be upon him) saying while on his pulpit, ﴾"Some people will either give up leaving the Jumu`ah Prayers or Allah will seal their hearts and they will be among the heedless."﴿ Scholars unanimously agreed that Jumu`ah Prayer is obligatory. However, if a person for whom Jumu`ah is obligatory has a legitimate Shar`y (Islamically lawful) excuse – such as one who is directly responsible for a matter of national security and protecting the interests of the Ummah (nation), and he is required to do that job at the time of Jumu`ah, such as those who are in charge of security, traffic, wireless, and telephone communications, etc, those whose shift happens to be at the time of the second call of Jumu`ah prayers or the time of a prayer in congregation – then such people are

excused for not praying Jumu`ah or prayers in congregation for Allah says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Messenger of Allah

(peace be upon him) said, ﴾"Whatever I forbid you to do, avoid it, and whatever I command you to do, do as much of it as you can."﴿ Moreover, such a person has no less an excuse than one who is excused when he fears for his life or wealth etc., who - the scholars have said - is excused for not praying Jumu`ah or prayers in congregation as long as the reason is present. However, the obligation to pray Zhuhr (Noon) Prayer still stands, and he must pray it on time; whenever he can pray in congregation he is obliged to do that, as is the case with all the Five Obligatory Daily Prayers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

attending Doctors may not offer Jumu`ah Prayer

Fatwa no. 2630

Praise be to Allah, Alone. May peace and blessings be upon His Messenger, his family, and his Companions!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the General President from His Eminence the Minister of Labor and Social Affairs which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the no. of (2/2699) dated, 23/8/1399 A.H. Following are the wordings of the questioner:

A letter was sent to the Ministry from Al-Muwasah clinic in Damam

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saying: the clinic should be working for twenty four hours continuously which requires arranging a schedule for the attending doctors. Is it permissible for those doctors to leave the clinic on Friday to offer Jumu`ah (Friday) Prayer?

The attending doctor is the only one responsible for the work at the clinic. He should not leave it as this might lead to grave consequences for he might be late in treating a sick or injured person who may need emergency treatment.

It is worth mentioning that doctors work in shifts during the whole week, so Friday is not confined to a specific doctor.

Due to the importance of the issue, we are keen to know the opinion of Your Eminence concerning if it is permissible for the doctor to offer Zhuhr (Noon) Prayer instead if his shift happens to be on Friday?

The Committee's reply:

The doctor mentioned in the question is doing an important and useful service for the Muslims. If he goes to Jumu`ah Prayer that will result in great danger, so there is nothing wrong with leaving

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Jumu`ah prayer, but he has to offer Zhuhr Prayer on time and if it is possible for him to pray in congregation he must do so, because Allah (Glorified be He) says, (So keep your duty to Allâh and fear Him as much as you can) If there are other colleagues on call with him, they have to pray Zhuhr in congregation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

a guard may be exempted from Friday Prayer

Fatwa no. 2639

Q: A man owns a gas station two kilometers outside of town. Is it permissible for him to appoint a guard to protect the gas station at the time of Jumu`ah (Friday) Prayer from robbery and from catching fire though he would offer Zhuhr (Noon) Prayer instead of Jumu`ah Prayer? Taking into consideration that the station has previously been robbed and set ablaze. Moreover, he lives with his family in the station in addition to the guard and his family.

A: If the matter is as you described, it is permissible for the guard to offer Zhuhr Prayer instead of Jumu`ah,

so that he may be able to guard the station. This is for the general meaning of the juristic proofs indicating that it is permissible to leave Jumu`ah under that excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3814

Praise be to Allah, Alone. May peace and blessings be upon His Messenger, his family, and his Companions!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the General President from His Eminence police chief of the eastern region referred to the Committee from the General President under no. (819), dated 4/8/1401A.H. It reads as follows:

I would like to present to Your Eminence the case of corporal (M.Y.K) who works as a police correspondence officer in Al-Na`iriyyah. The officer asks to leave his work to offer Jumu`ah (Friday) Prayer at the Masjid (Mosque). He and his three other colleagues work in shifts throughout the twenty four hours. The officer insists on offering Jumu`ah Prayer at the Masjid when the time of Fiday is due during his shift.

Your Eminence, is it permissible for this officer to

leave his work to offer Jumu`ah Prayer at the Masjid or should he offer Salah in his office?

The Committee's reply:

If the wireless set does not work except in the presence of the officer, it is permissible for whoever is on shift at the time of Junmu`ah to offer Zhuhr (Noon) Prayer instead of offering Jumu`ah Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12490

Q: we work at the Petromin Refinery in Riyadh. We divided the shifts into four groups; each group offers Jumu`ah (Friday) Prayer once a month inside the Refinery for we have a Musalla (a place for Prayer) inside the control room. We offer Jumu`ah Prayer when its time is due.

We range from 13 to 15 employees, is the Jumu`ah Prayer which we offer valid? Indeed, we cannot leave our workplace although we live in Riyadh. Please, advise.

A: If the matter is as mentioned, it is permissible for you to offer Jumu`ah Prayer in your workplace,

for Allah (Exalted be He) says, (So keep your duty to Allâh and fear Him as much as you can)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7164

Q: My work is a two-hour walk from the Masjid (Mosque) and I do not own a car to go to offer the Jumu`ah (Friday) Prayer at the Masjid and then return back. No one forces me to stop working and I do this for my own interest and for the far distance. I am confused and do not know what to do. Please guide me to what leads to good. May Allah reward you best!

A: If the matter is as you have described, you do not have to offer Jumu`ah but you have to offer Zhuhr instead. It would be better if you seek work near urban areas in the future so that you would be near a Masjid to pray Jumu`ah and other congregational prayers, listen to sermons and learn about the religion. We ask Allah to grant you and us success!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Offering Jumu'ah Prayer at home

The fifth question of Fatwa no. 5628

Q 5: a man who leads the members of his family in offering Jumu'ah (Prayer) at home - or his home - and delivers a Khutbah (sermon) to them, claiming that he has thus performed the Jumu'ah (Friday) Prayer at home, is his Salah (Prayer) correct?

A: Anyone who leads his family in praying the Jumu'ah at home, they must all repeat the Salah again, offering it as Zhuhr (Noon) Prayer (i.e. four-Rak'ah Salah) and it will not count as a valid Jumu'ah Prayer for them, because it is obligatory on men to offer the Jumu'ah Prayer with their Muslim brothers in the Houses of Allah (mosques), may He be Glorified and Exalted. As for women, they do not have to offer Jumu'ah Prayer, but it is obligatory on them to offer in its place the Zhuhr Prayer. However, if they do attend the Jumu'ah Prayer at the Masjid (mosque) with the men, it is valid for them and will suffice instead of the Zhuhr Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

delaying the Jumu'ah Prayer

Fatwa no. 2009

Q: A young man is studying in the United States and his study program does not include a break for Salah (Prayer). The timing for the Jumu'ah (Friday) Prayer in the United States is 1:30 pm, but he is compelled to delay it until 4:00 pm, due to the schedule. Is it permissible for him to delay the Salah until that time?

A: The timing of the Five Obligatory Daily Prayers is specified by the All-Wise Lawgiver (Allah) and it is not permissible to delay them beyond their prescribed times. If delaying the Salah is for a lawful excuse which will not cause one to miss its prescribed time, then it is permissible to delay it; if it will cause one to miss the prescribed time, it is Haram (prohibited). If continuing to attend classes will cause the student to miss offering Salah within its prescribed time frame, it is not permissible to let studies cause this; it is obligatory to offer the Salah on time. The end of the time for Jumu'ah Prayer is the same as that for the Zhuhr (Noon) Prayer, so it is not permissible to delay it later than that under any circumstances.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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the First Adhan for Jumu'ah (Friday) Prayer

The first question of Fatwa no. 1647

Q 1: Is the first Adhan (call to Prayer) for Jumu'ah (Friday) Prayer Bid'ah (innovation in religion)?

A: It is authentically reported that the Prophet (peace be upon him) said, ("Adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs after me, bite onto it with your molars (i.e. cling firmly to it)...") The Adhan for Jumu'ah (Friday) Prayer was first pronounced when the Imam (the one who leads congregational Prayer) sat on the Minbar (pulpit) during the time of the Prophet (peace be upon him), Abu Bakr, and 'Umar (may Allah be pleased with them). During the caliphate of 'Uthman - when the number of people increased - 'Uthman ordered that a first Adhan be announced for Jumu'ah Prayer. So, it is not Bid'ah, because of the previously mentioned command of following the way of the Rightly-guided Caliphs.

The basic ruling on this is related by Al-Bukhari, Al-Nasa'y, Al-Tirmdhy, Ibn Majah, and Abu Dawud, and the wording is his: It is reported on the authority of Ibn Shihab who told that Al-Sa'ib ibn Yazid informed him saying, ("The first Adhan on Friday used to be when the Imam sat on the Minbar during the time of the Prophet (peace be upon him), Abu Bakr, and 'Umar (may Allah be pleased with them). But during the caliphate of 'Uthman - when the number of people increased - 'Uthman gave orders for the third Adhan and it was pronounced at Al-Zaura' (a place in the market of Madinah), and so it remained ever after.")

(Part No. 8; Page No. 199)

Al-Qastalany, in his commentary on Al-Bukhari, said about this Hadith that the extra Adhan introduced by 'Uthman was given at the beginning of the prayer time. It was called the third in the sense that it was an addition to the Adhan pronounced at the arrival of the Imam and the Iqamah (call to start the Prayer). The Iqamah was also called an Adhan, due to preponderance, because both commonly refer to prayer notification. When the number of Muslims increased, he added this Adhan through his Ijtihad (juristic effort to infer expert legal rulings) and was agreed to by all the Sahabah (Companions), by silence or lack of objection; it was, therefore, considered a tacit Ijma' (consensus).

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The first question of Fatwa no. 2601

Q 1: some people express disapproval when the Mu'adhin (caller to Prayer) pronounces the Adhan (call to Prayer) inside the Masjid (mosque) and also forbid him from making the first Adhan for the Jumu'ah (Friday) Prayer. They say that if it must be done, then the first Adhan should be pronounced at the marketplace and the second at the door of the Masjid.

A: First: No one should express disapproval to the Mu'adhin if he pronounces the Adhan inside the Masjid, because we do not know of any evidence that indicates disapproval of that.

Second: It is authentically reported that the Messenger of Allah (peace be upon him) said:

("Adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs after me...")
The first Adhan for the Jumu'ah Prayer was given by the command of 'Uthman ibn 'Affan (may Allah be pleased with him), the third Rightly-Guided Caliph, and none of the Sahabah (Companions, may Allah be pleased with them) disapproved of this and the dominant majority of Muslims have followed him in that.

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The first question of Fatwa no. 5069

Q 1: is it Bid‘ah (an innovation in religion) to say the Adhan (call to Prayer) through a microphone inside the Masjid (mosque) for the Jumu‘ah (Friday) Prayer ?

A: Saying the Adhan through a microphone inside the Masjid is not Bid'ah, neither for the Jumu'ah Prayer nor for any of the other Five Obligatory Prayers. Rather, it is one of the Blessings of Allah (Exalted be He) upon the Muslims, as it helps them to convey the prayer call and invite people to Allah (Exalted be He).

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A traveler being an Imam for resident people in Jumu`ah (Friday) Prayer

The first question of Fatwa no. 4093

Q 1: is it permissible for a person who is on a journey to be an imam for Jumu`ah Prayer?

A: It is permissible for a person who is on a journey to be an Imam for resident people in Jumu`ah Prayer according to the soundest opinion of scholars. This is the Madh-hab (School of Jurisprudence) of Abu Hanifah, Malik and Al-Shafi`y. This was mentioned by the author of the book called Al-Mughny. It is also one of the narrations ascribed to Ahmad. This narration was mentioned in the book called Al-Insaf. Moreover, there is no legal evidence that prohibits that.

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The first question of Fatwa no. 4260

Q1: is it permissible for the Masjid (mosque) worker to speak during the Khutbah (sermon) for the Jumu`ah (Friday) Prayer to organize the men's rows, ask the women to be quiet, take people to the place for Wudu' (ablution), or for any other reason?

A: It is not permissible for anyone in the Masjid to speak during the Khutbah for the Jumu`ah Prayer at all, even if that is to organize the rows, tell women to be quiet,

take someone to the place for Wudu', or for any other reason, except for the Imam (the one who leads congregational Prayer). The Imam is permitted to say what he thinks will serve the public interest. The evidence for this is that (While the Prophet (peace be upon him) was delivering the Khutbah, he saw a man who entered the Masjid and sat down without performing Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). He (peace be upon him) said, "Get up and perform two Rak`ahs.") Similarly, it is permissible for any one of the congregation to ask the Khatib (preacher) a question while he is delivering the Khutbah if this is necessary, because the Prophet (peace be upon him) did not object to the person asking him to offer Salat-ul-Istisqa' (Prayer for rain) while he was delivering the Khutbah. In fact, the Prophet (peace be upon him) replied to him and performed the Salah.

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The second question of Fatwa no. 6987

Q 2: the Imam of Makkah Al-Mukarramah (the Honored) came on a visit to the Ivory Coast on Friday when it was the time for the Jumu'ah (Friday) Prayer. Is it permissible for the Imam from Makkah to lead people in Salah (Prayer) and the regular Imam, i.e., the Imam from the Ivory Coast, to pray behind him?

(Part No. 8; Page No. 203)

A: Yes, it is permissible for him to deliver the Friday Khutbah (sermon) and lead people in Salah, even if he has traveled from Makkah to the Ivory Coast, according to the more correct of the two opinions held by the scholars. But he should only do so after the permission of the regular Imam, who should then pray behind him as a Ma'mum (a person being led by an Imam in Prayer).

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Fatwa no. 7374

Q: We live in a village called Al-Ahalaf, but the Imam who leads us in Salah (Prayer) lives 13 km away from the stated village. He, therefore, only comes on Friday every week to lead people in Salah. Due to this, a fierce debate over this issue took place among the prayers in our Masjid (mosque). Some say that it is valid for him to lead us in Salah and some say otherwise. It is noteworthy that Al-Kharshy says in his book that a person who goes out a distance of one league (around 5.5. km) away from the village where the Jumu'ah (Friday) Prayer is performed comes under the same ruling as a traveler. I hope that the group of scholars will give us more explanation on this subject.

A: The soundest opinion is that his leading you in the Jumu'ah Prayer is valid, even though the distance between his house and the Masjid is 13 km, as you mentioned, or more than that, and even if he only comes to this Masjid to lead you in the Jumu'ah Prayer.

(Part No. 8; Page No. 204)

Those who say that it is invalid for him to lead you in Salah, because it is conditional for the imam for Jumu'ah Prayer to live in the same village where lies the Masjid in which Jumu'ah Prayer is held, have no evidence for this claim.

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Traveling on Fridays

First question of Fatwa no. 5532

Q 1: Is it permissible to set off on a journey from one's home land on Friday?

A: It is permissible to travel on Fridays before the last Adhan (call to Prayer) is announced for the Jumu`ah (Friday) Prayer. Also, the same is permissible after the last Adhan in case of fear of missing one's travel companions or the airplane in which a booking has already been made.

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(Part No. 8; Page No. 205)

offering Friday Prayer for a traveler

Fatwa no. 967

What is the ruling concerning offering Jumu`ah Prayer in camps on guard in certain places although such camps are equipped with buildings and tents almost as ordinary villages. People in these camps move around and switch places with others in addition to their performing Jumu`ah Prayer in such camps. This continued until some knowledge seekers disagreed with them and denied their performing Jumu`ah Prayer while others permitted them. This caused confusion for the people living in the said camps who did not know which opinion they should adopt.

A: Muhammad ibn Ibrahim

(Part No. 8; Page No. 206)

Makkah Tabuk `Abdullah Ibn `Umar

Makkah Mina

(Part No. 8; Page No. 207)

Makkah Tabuk

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(Part No. 8; Page No. 208)

Fatwa No 1193

Q: Some people left their town on a Friday and headed towards another town some 80 km away. They planned to return to their town on the same day. Before reaching that town, they stopped off at one of the valleys which is 1 km from their destination. Then, the people of the town welcomed their guests and they all prayed Jumu`ah (Friday) Prayer in the valley. Is this Jumu`ah Prayer valid?

A: it is well-known that Jumu`ah Prayer is not obligatory for travelers. However, if the traveler offers Jumu`ah Prayer; it is considered valid and regarded as a substitute for Zhuhr (noon) Prayer. According to what is mentioned in the question, those who left their town to go to the other one are travelers, and they prayed Jumu`ah outside the town with the people of the town; thus, their Prayer is valid. There is no apparent reason why we should declare the prayer of the people of the town who prayed Jumu`ah in a valley which is 1 km from their town, invalid. This is because scholars mentioned the permissibility of offering Jumu`ah Prayer in the desert which is near their premises. This is based on what was narrated by Abu Dawud and Al-Daraqutny on the authority of Ka`b ibn Malik (may Allah be pleased with him) (who said: As`ad ibn Zurarh was the first person who led us in Jumu`ah Prayer in Hazm Al-Nabit in a place called Al-Khadmat. It was said: 'How many were you on that day?' He said: 'Forty men'.)

(Part No. 8; Page No. 209)

Al-Bayhaqy said: 'This Hadith has an authentic Sanad, meaning, chain of narrators'. Hence, the questioner should know the validity of the Jumu`ah Prayer that was performed by those people even though they should have performed it in the Masjid (mosque).

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Offering Jumu`ah (Friday) Prayer

Fatwa no. 957

Q: I am a Saudi citizen and belong to the people of Al-Qwaiayah in Al-`Ard. I work as the bank manager of the branch of the Agricultural Bank in Riyadh. I was sent by the bank to America to study for a master's degree. I live in a small town in Texas. When I arrived there, I found some Saudi brothers and other Muslim brothers. We offer congregational Jumu`ah (Friday) Prayer. Sometimes we are six, eight or ten persons. I need your advice; may Allah reward you best. Is offering Jumu`ah (Friday) Prayer by six, eight or ten people valid? I am asking this because my friends and I thought jumu`ah (Friday) Prayer requires at least forty persons to be valid.

A: The ruling on the person who travels, for example, to America for study, is the same as the ruling

(Part No. 8; Page No. 210)

on the person who resides in a given place; because study continues for a limited period. The person mentioned in the question traveled to study for a master's degree; something that requires him to stay for a long period without benefiting from the licenses of traveling. Whoever intends to stay in another country for more than twenty-one times of Salah (Prayer) should not benefit from the licenses of traveling according to the well-known views of religious scholars. If the person intends to stay less than this, he may benefit from the licenses of traveling because the Messenger (peace be upon him) came to Makkah in the morning of the fourth day of Dhul-Hijjah and stayed there for the fourth, fifth, sixth, seventh days of Dhul-Hijjah and offered the Fajr (Dawn) Prayer on the eighth day then went to Mina. He used to shorten Salah (Prayer) during these days. This means that whoever intends to stay more than this must not benefit from the licenses of traveling; because the basic ruling is offering complete Salah (Prayer) that is obligatory unless the Prophet (peace be upon him) did so and there is no proof that he stayed more than the mentioned period.

As regards the least number of men required for a valid Jumu`ah (Friday) Prayer, there is no evidence - as far as we know - that specifies a given number. Due to the absence of evidence that specifies a number, religious scholars differed on the least number of men required for offering Jumu`ah (Friday) Prayer. One of the views is that the least number required for Jumu`ah (Friday) Prayer is three residents and this is based on the narration of Imam Ahmad and Al-Awza`y and Shaykh Taqyyu-din Ibn Taymiyah opted for this view according to the Saying of Allah (Exalted be He): ﴾come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]﴿ and the least number for a congregational prayer is three persons.

(Part No. 8; Page No. 211)

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The first question of Fatwa no. 1978

Q1: I am a Saudi student who is studying in the United States. We have some difficulties that prevent us from offering Jumu`ah (Friday) Prayer. We did not offer it because we knew that it is not permissible unless there are 40 men and we are less than forty. We do not know whether we are pardoned for that or not.

A: Anyone who is a resident of a given place and does not have to shorten Salah (Prayer) must offer Jumu`ah (Friday) Prayer according to the soundest of the scholars' views. The presence of forty men is not one of the conditions of a valid Jumu`ah (Friday) Prayer. The presence of three or more men who are residents of a given area is sufficient for a valid Jumu`ah (Friday) Prayer. This is according to the soundest opinion of religious scholars and is based on the generality of the Saying of Allah (Exalted be He): ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴿ and the Saying of the Prophet (peace be upon him): ﴾"Let some people desist from neglecting Jumu'ah (Friday) Prayers, or else Allah will seal their hearts and they will be among the negligent."﴿

(Part No. 8; Page No. 212)

Related by Muslim. The people who are residents of a given place and do not have to shorten Salah (Prayer) have to offer Jumu`ah (Friday) Prayer just as the residents do.

As regards the past days when you did not offer Jumu`ah (Friday) Prayer because you thought it was not obligatory for you unless there were 40 men, we hope that Allah (Exalted be He) will forgive you for it because you did not know the ruling.

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The second question of Fatwa no. 4147

Q: What is the ruling on women performing Jumu'ah (Friday) Prayer? Should they offer it before, after, or with the men?

A: Jumu'ah Prayer is not obligatory for women. However, if a woman performs the Jumu'ah Prayer behind an Imam (person who leads the congregational Prayer), her Salah (Prayer) is valid. If she performs it at home, she must perform it as Zhuhr (Noon) Prayer, i.e., four Rak'ahs (units of Prayer), after the beginning of its due time, i.e., after Zawal (midday). It is not permissible for her to perform Jumu'ah Prayer at home, according to what was mentioned previously.

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women following Jumu`ah (Friday) Prayer on the radio

The first question of Fatwa no. 2437

Q 1: Is it permissible for women to perform Jumu`ah Prayer and all other prayers at home while listening to the Imam (the one who leads congregational Prayer) over the loudspeakers in the village or town? The people in every house can hear clearly the voice of the Khatib (preacher); thus, is it permissible for them to gather in one home and pray together behind the Imam. If so, is it also permissible for those whose houses are opposite the Qiblah (direction faced for Prayer towards the Ka`bah) of the Masjid (mosque) to pray with the Imam while being in front of him, since they cannot pray in the Masjid due to insufficient space that can barely accommodate the men? Is it permissible also for the sick people who cannot pray in the Masjid, to follow the Imam in prayer over the loudspeakers?

A: It is not obligatory upon women to perform any of the five daily prayers in congregation. It is best for them to offer prayer, whether Fard (obligatory) or Nafilah (supererogatory), at home rather than in the Masjid. However, a woman is permitted to perform prayer in the Masjid, if she wishes, provided that she abides by the Islamic codes of propriety when going out and when offering prayer. She must cover her body and not wear perfume when leaving her home. She should pray behind the rows of men. If the women pray in congregation at home, it is preferable. The female leading the prayer stands in the middle of the first row, and should be the best in terms of memorizing the Qur'an and knowledge of Islamic rulings.

Also, it is not obligatory upon the weak due to illness or old age to attend congregational prayer in the Masjid, for Allah (Exalted be He) states, ﴾Allâh burdens not a person beyond his scope.﴿ and ﴾and has not laid upon you in religion any hardship﴿

It is impermissible for men and women, weak or strong, to pray in their homes, individually or collectively, following the Imam praying in the Masjid by listening to his voice over the loudspeakers. This applies to a Fard, Nafilah, Jumu`ah, or any other prayer; regardless, as to whether their homes are located in front of or behind the Imam. Congregational prayer is obligatory in the Masjid only and on able men, excluding women and the weak.

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The third question of Fatwa no. 1393

Q 3: Is it permissible to offer Jumu`ah (Friday) Prayer at a town where the people offering prayer number less than forty, and the fact that this town is about thirty kilometers away from the nearest large city?

A: It is permissible to offer Jumu`ah Prayer with less than forty people, based on the generality of His statement, ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]﴿ The basic ruling concerning Jumu`ah Prayer is that it is Wajib (obligatory) on residents settling in buildings of cane, brick, or any other structures. The people in question are a group, so it is Wajib on them since there is no evidence which excludes them. As for offering it in a town that is thirty kilometers away from the nearest large Masjid (mosque) in which Jumu`ah Prayer is held, this is permissible, for it is difficult to go this far distance. The least number required for offering Jumu`ah Prayer is three free resident men.

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The first question of Fatwa no. 4944

Q 1: Is it permissible to offer Jumu`ah (Friday) Prayer an hour before Zawal (midday), due to working time constraints in France? It should be noted that if we do not perform it before work starts, i.e., an hour before Zawal, we will miss it. Does necessity give us such permission? Guide us, may Allah reward you with the best!

A: The scholars differ concerning determining the beginning of the time of Jumu`ah Prayer; the majority of them hold that its time is the beginning of Zhuhr (Noon) Prayer when the sun moves away from its central meridian. Therefore, it is not permissible to offer it a few minutes before Zawal, on account of the narration of Salamah ibn Al-Akwa` (may Allah be pleased with him): (We used to observe the Jumu`ah Prayer with the Messenger of Allah (peace be upon him) when the sun passed the meridian, and we then returned and tried to find the afternoon shadow (of the walls for protecting themselves from the heat of the sun).) Reported by Al-Bukhari and Muslim. They also cited the saying of Anas (may Allah be pleased with him): (Allah's Messenger (peace be upon him) used to offer the Jumu`ah Prayer immediately after midday.) Reported by Al-Bukhari. A group of scholars said that it is not permissible before six or five hours after sunrise.

Imam Ahmad ibn Hanbal and others hold that it begins at the beginning of the time of Salat-ul-`Eid (the Festival Prayer) and that Zawal is the beginning of the time when it is due to perform it. The evidence they cited for the permissibility of performing it before Zawal was the saying of Jabir (may Allah be pleased with him): (The Messenger of Allah (peace be upon him) used to observe Salah - he meant the Jumu`ah Prayer - then we went (back) to our camels and gave them rest until the sun passed the meridian.) Reported by Muslim. Salamah ibn Al-Akwa` (may Allah be pleased with him) also said: (We used to observe Jumu`ah Prayer with the Messenger of Allah (peace be upon him), and when we returned we did not find the shadow of the walls in which we could take protection (from the heat of the sun).) Reported by Abu Dawud.

We can reconcile between these Hadith by suggesting that the Messenger of Allah (peace be upon him) used to pray it most of the time after Zawal and would sometimes pray it before Zawal.

Accordingly, it is preferable to pray it after Zawal in order to follow the deed most observed by the Prophet (peace be upon him) and to avoid controversy. This gives evidence to the fact that such a matter depends on Ijtihad (juristic effort to infer expert legal rulings) and that it is flexible; anyone who prays almost before Zawal, their prayer is valid In sha'a-Allah (if Allah wills), particularly if there is an excuse as the case mentioned by the questioner.

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The sixth question of Fatwa no. 9572

Q 6: when the Khatib (preacher) mentions the name of Muhammad (peace be upon him) during the Khutbah (sermon), the worshippers say in a loud voice, "peace be upon him". What is the Shari`ah ruling on doing this?

A: One should listen attentively and avoid causing distractions when the Friday Khutbah is being delivered. If the Khatib invokes peace and blessings upon the Prophet (peace be upon him), the listeners should repeat it without raising their voices.

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The second question of Fatwa no. 2578

Q2: They say that it is not obligatory on the Bedouins, who live on the outskirts of towns and villages, to travel long distances to perform the Jumu`ah (Friday) Prayer, if they have an Imam (someone who can lead the congregational Prayer), they can offer it in their tents.

A: jumu`ah Prayer is obligatory on every free male Mukallaf (person meeting the conditions to be held legally accountable for their actions) who lives in a house made of stones, reeds, and or anything similar, that they do not migrate from in either winter or summer; the name is the same even if the buildings are scattered. Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "Every group of people inhabiting buildings that are close together, from which they do not migrate in summer or winter, should perform Jumu`ah Prayer, if their homes are built of what is customary for them, such as loam, wood, reeds, palm branches, with ceilings, and other than that. The parts of the house and the material have no effect on this, rather it is whether they are stable residents, as opposed to those who live in tents and wander across the country, moving from place to place, taking their homes with them when they move. This is the opinion of the Jumhur (dominant majority of scholars). However, if the Bedouins inhabit cities and villages are near the place

where Jumu`ah Prayer is held, so they can hear the Call [to Salah] without any problem, then it is obligatory on them to attend the Jumu`ah Prayer with the people. If they are far away and cannot hear the Call, even if there is nothing to prevent it, this needs further discussion. If they are resident in the place they are, and do not migrate from it either in winter or summer, then it is obligatory on them to establish Jumu`ah Prayer where they are, the same as other villagers. If this is not the case, then they fall under the ruling of the nomadic Bedouin for whom there is no obligation to offer Jumu`ah Prayer, and they should offer Zhuhr (Noon) Prayer instead, as on any other day. This is the opinion of most of the scholars, and the one in accordance with the legal evidence.

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6113

Q: We work for Aramco Oil Company, and there are eight of us that have to work in the depth of the sea for about half a month consecutively. My question is: is it valid for us to offer Jumu'ah (Friday) Prayer although we are not permanent residents or live there always, and the number of us is as mentioned previously, or should we offer Zhuhr (Noon) Prayer instead? Please advise us and may Allah keep you safe.

A: If the reality is as mentioned, and you are neither residents nor living among residents, and that you work in an isolated area in the depth of the sea for a period

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of fifteen days, the prayer obligatory on you to perform during this time will be Zhuhr not Jumu'ah Prayer.

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The second question of Fatwa no. 4601

Q2: We are being told by the company we work for in this area that it is not permissible for us to offer Jumu'ah (Friday) Prayer, due to the fact that we are not permanent residents, is this true or not?

A: if the company that you work for is not in a town where Jumu'ah Prayer is held nor is it held nearby, and there are no permanent residents of the area in the company on whom it is obligatory, you are not obligated to pray the Jumu'ah Prayer, but you should perform the Zhuhr (Noon) Prayer instead. However, if the company is in a town where a Jumu'ah Prayer is held or there is a nearby town from which you can hear the Adhan (call to Prayer) or there are permanent residents among you on whom Jumu'ah Prayer is obligatory, it is also obligatory on you to offer the Jumu'ah Prayer, behind those who are permanent residents from the company or in the town.

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First question of Fatwa No. 4734

Q 1: Some people leave Madinah to work in agriculture. They stay there each year to work for a period of time that is not less than two months and they find it difficult to return to Madinah to offer Jumu`ah (Friday) Prayer during that period. Is performing Jumu`ah Prayer obligatory on them, or optional, and are they not allowed to perform it at their work place or do they have to offer it in Madinah regardless of the difficulty they might encounter, or they are exempted from offering it just like travelers? What is the period of time that if they stay at their place of work they will be exempted them from offering Jumu`ah Prayer?

A: If they are residents in the farms where they work, it is obligatory on this group of people mentioned in the question to offer Jumu`ah Prayer with them or with any other people they find it possible to pray with. The foregoing is supported by the generality of the proofs for the obligation of performing Jumu`ah Prayer and proceeding with it.

However, if the workers in these farms can hear the Adhan (call to Prayer) for Jumu`ah Prayer from their town or any other town around their farms; it is obligatory on them to proceed to offer it with the Muslim community based on the generality of the Qur'anic text: ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]﴿

Finally, if there are no residents in these farms and no Adhan for Jumu`ah Prayer can be heard from the nearby towns; such people are exempted from performing Jumu`ah Prayer and they have only to pray Zhuhr (noon) Prayer in congregation.

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This is because Madinah used to have tribes and farms at its borders during the era of the Prophet (peace be upon him) but he did not command the people of these tribes and farms to proceed with the performance of Jumu`ah Prayer. Had the Prophet (peace be upon him) done so it would have been narrated from him and thus, it would have been an indication that Jumu`ah Prayer is not obligatory on such people so as to avoid difficulty.

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The first question of Fatwa no. 3848

Q 1: Someone stayed at home after hearing the first Adhan (call to prayer) for Jumu`ah (Friday) Prayer waiting to hear the second one, but did not hear it. When he came to the Masjid (mosque), he found that they had finished Salah (prayer). Therefore, he performed it as Zhuhr (Noon) Prayer. What should this man do?

A: Salah is one of the pillars of Islam. A person (men) should perform it in congregation. A Muslim person should pay great attention to be in the Masjid before its time in order to attend Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) along with the Imam for the five daily Salahs. As for Jumu`ah Prayer, Allah has pointed out the time of attending it. Allah (Exalted be He) says, ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴿ If a person does not attend Jumu`ah Prayer with or without an excuse, then he has to perform it as Zhuhr Prayer. They should repent to Allah because they did not attend it

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if they do not have a legal excuse for that.

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joining the jumu`ah Prayer

The second question of Fatwa no. 4164

Q2: After an Imam (the one who leads congregational Prayer) who was leading the Jumu`ah (Friday) Prayer had finished the first Rak`ah (unit of Prayer) he was getting up to perform the second Rak`ah and a latecomer came and joined them for the second Rak`ah. After the Imam said the Taslim (salutation of peace ending the Prayer), the latecomer got up to make up for the first Rak`ah he had missed. Another latecomer arrived and joined the first latecomer. Is the Salah (Prayer) performed by the second latecomer regarded as a Jumu`ah Prayer or not?

A: The Salah performed by the second latecomer cannot be regarded as a Jumu`ah Prayer, because he did not perform a Rak`ah of it with the Imam. He therefore has to perform the Zhuhr (Noon) Prayer.

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The first question of Fatwa no. 6312

Q 1: if i join the second Rak`ah (unit of Prayer) of the Jumu`ah (Friday) Prayer, what should i do?

A: You should offer the second Rak`ah, and this will be counted as the Jumu`ah Prayer, as the Prophet (peace be upon him) stated, (Whoever catches a Rak`ah of the Jumu`ah Prayer has offered the Salah (Prayer).) Related by Muslim in his Sahih (authentic) Book of Hadith. The Prophet (peace be upon him) also stated, (He who catches a Rak`ah of the Jumu`ah Prayer should offer another one. By doing so, he will complete his Salah.) Narrated by Al-Nasa'i, Ibn Majah and Al-Daraqutny in the Hadith reported from Ibn `Umar (may Allah be pleased with him) with an authentic Isnad (chain of narrators).

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4256

Q 1: if a person misses one Rak`ah (unit of Prayer) of the Jumu`ah (Friday) Prayer, should he make up for this Rak`ah or offer Zhuhr (Noon) Prayer?

A: If a person misses a Rak`ah of the Jumu`ah Prayer, he should make up for it, and this will be considered a complete Jumu`ah Prayer. This is authentically reported from the Prophet (peace be upon him).

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Fatwa no. 13632

I went with a friend of mine to a desert area inhabited by some nomads on a mission of Da`wah (calling to Islam). We settled there for more than a month. We know that Jumu`ah (Friday) Prayer is not Wajib (obligatory) upon them; however, we doubted its validity if we offered it. We offered the Jumu`ah Prayer with them for a month. Our goal was to teach them how to offer it, and allow them to benefit from the Khutbah (sermon). We did so considering it permissible, rather than Wajib. My question is: Is the Jumu`ah Prayer we offered with them valid, or is it not permissible under such conditions? If it is not valid, should we make it up as Zhuhr (Noon) Prayer instead of the Jumu`ah Prayer we offered? Please clarify this for us, may Allah bless you

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and reward you well!

A: residency (i.e. not travelling) is a condition for the validity of Jumu`ah Prayer, according to the majority of scholars, except for a minor divergent view which is not considered. Therefore, you should repeat it in the form of Zhuhr Prayer. You should also inform the group you offered it with to repeat it as Zhuhr Prayer. Furthermore, you should repent and seek Allah's Forgiveness for setting out an action without having definite knowledge about it.

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Fatwa no. 11986

Q: a man had a minor ritual impurity while being in the last Tashahhud (a recitation in the sitting position in the last unit of Prayer) after attending the Khutbah (sermon) of the Jumu`ah (Friday) Prayer; is it permissible for him to offer the Jumu`ah Prayer again, or should he perform the Zhuhr (Noon) Prayer instead? Please enlighten us. May Allah guide you!

A: If the case is as you have mentioned, the praying person in question should make up for the Jumu`ah Prayer by offering four Rak`ahs (units of Prayer) of the Zhuhr Prayer.

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Fatwa no. 3739

Q: i arrived at the masjid too late for the Jumu`ah (Friday) Prayer because the Masjid (mosque) was far from my home. When i entered the masjid i found the praying persons reciting Tashahhud (a recitation in the sitting position in the last unit of Prayer), so I made Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and sat to read Tashahhud with them. When the Imam (the one who leads congregational Prayer) made Taslim (salutation of peace ending the Prayer), I completed my prayer i.e. the Jumu`ah Prayer. I hope you could enlighten me whether or not what I did was permissible.

A: If the case is as you have mentioned, you missed the Jumu`ah Prayer. It is only possible to catch it if you catch up with the Imam, at least, in the Ruku` (bowing) of the second Rak`ah (unit of Prayer). Accordingly, you should make up for the Zhuhr (Noon) Prayer.

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Fatwa no. 4878

Q: is it permissible for someone who offers the Jumu`ah (Friday) Prayer individually, for an excuse such as illness, travel or

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whatever permits them not to attend it in congregation, to offer more than two Rak`ahs (units of Prayer)? Is it permissible for someone, who deliberately does not attend it in congregation or who comes after the people have finished it and pray it individually or in another congregation, to offer more than two Rak`ahs? Likewise, did the Messenger of Allah (peace be upon him) order women who sometimes prayed at their homes and sometimes in the Masjid (mosque) to offer four Rak`ahs if they prayed individually?

A: A resident person, man or woman, who missed the Jumu`ah Prayer with the residents (i.e. not travelling) in congregation for some excuse, should offer the Zhuhr (Noon) Prayer with four Rak`ahs with the intention of praying Zhuhr after its time is due. It was reported by Al-Nasa'iy, Ibn Majah and Al-Daraqutny on the authority of Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: (He who catches a Rak`ah of the Jumu`ah Prayer should pray another one with it. By doing so, he will complete his prayer.) This means that if someone does not catch up with the Imam (the one who leads congregational Prayer) one complete Rak`ah, they should offer Zhuhr Prayer instead.

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The third question of Fatwa no. 1272

Q 3: if someone misses the Jumu`ah (Friday) Prayer because of travelling, should he perform the Jumu`ah Prayer as two Rak`ahs (units of Prayer) or should he perform it with four Rak`ahs as a Zhuhr (Noon) Prayer?

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A: The Jumhur (dominant majority of scholars) hold the opinion that if someone misses the Jumu`ah Prayer in congregation, he should perform it as a Zhuhr Prayer. If he is travelling a distance over which it is permissible to shorten Salah (Prayers), he should pray two Rak`ahs with the intention of praying the Zhuhr with subvocal recitation. If he is a resident, he should offer four Rak`ahs with the intention of praying the Zhuhr with subvocal recitation.

Some scholars hold a different opinion. However, the correct opinion is what the Jumhur said, because when the Prophet (peace be upon him) stood at `Arafah in the Farewell Hajj on Friday, he offered Zhuhr, not Jumu`ah Prayer and did not order the Bedouins to perform the Jumu`ah Prayer.

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Friday Khutbah

The third question of Fatwa no. 6898

Q 3: what is the ruling in Islam on the Khatib (preacher) who narrates Israelite narrations (reported from the Jews) and Da`if (weak) Hadiths during the Friday Khutbah (sermon) to gain people's admiration?

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A: If you are sure that what he mentions in the Khutbah are baseless Israelites or Da`if Hadiths, you should advise him to cite Sahih Hadiths (authentic Hadiths) and Qur'anic Ayahs (verses) instead. He should not attribute anything to the Prophet (peace be upon him) without being sure of its authenticity, for the Prophet (peace be upon him) said: ﴾Religion is based on advising one another.﴿ [Related by Muslim in his Sahih]. Advice should be given in an appropriate and friendly way, rather than in a violent and strict way. May Allah grant you success!

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The fifth and sixth questions of Fatwa no. 8809

Q 5: is it permissible for a Friday preacher to discuss daily life issues in the Friday sermon?

Q 6: Are the Shaykhs allowed to discuss political affairs?

A (5-6): A Friday preacher may discuss the urgent and important issues in his religious seminars and lessons to resolve the problems they face with wisdom and good instruction. The topic of the sermon, be it religious, political or didactic, should be useful to people. When the topic brings about Fitnah (sedition) or an evil that

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overweighs or is equal to the benefit maintained, the topic should be overlooked to escape bad consequences.

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invocation during the Friday Sermon

Fatwa no. 2819

Q: The Khatib (preacher), in the nearby Masjid (mosque), always closes the second Khutbah saying, "I ask for Allah's forgiveness for me, you, and all Muslims." Sometimes, he asks Allah to grant him and those who attend the Khutabah the best place in Paradise. This is the best invocation, as the Messenger (peace be upon him) taught, (We only seek for it i.e. Paradise, but through various ways.) **However, some of the people who go to prayer say that Friday is a great day on which one hopes for a response from Allah. They want to make a long Du`a' that fits their situation imitating the supplications made for rain. They want the Khatib to go into Du`a' asking Allah to grant the Muslims victory, to help the rulers follow the truth, to disintegrate and weaken the enemies, etc. The Khatib says that the Messenger (peace be upon him), the Rightly-Guided Caliphs, and Sahabah (Companions of the Prophet) did not adhere to making Du`a' and he follows their line of conduct. People began to desert the Masjid**

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and go to another one far from their houses because of this Khatib. The Khatib of the other Masjid makes many and long Du`a's and people say Amin after him. What is the ruling on making Du`a' at the end of the Khutbah?

A: Invocations are permissible during Friday sermons, for the Prophet (peace be upon him) used to do so. However, the Imam must not insist on particular supplications but should make different supplications depending on the situation. As for the amount of the supplications, if they should be many or few, depends on the need at the time. The Prophet (peace be upon him) would sometimes repeat the same supplication three times while sometimes he would repeat it only twice. It is a sunnah for the khatib to do his best to perform the khutbah and supplications in the manner that the Prophet (peace be upon him) did.

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The sixth question of Fatwa no. 5565

Q 6: It is widespread that some Imams (those who lead congregational Prayer) make Du`a' (supplication) for the president of the state or the king in particular during the Friday Khutbah (sermon), is this permissible or irrelevant to religious sermons?

A: It is preferable for an Imam to make Du`a' for the Muslim

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rulers and their subjects in general. However, if the Imam supplicates to Allah to grant his country in particular success and guidance, it is not a bad thing. When Allah responds to his supplication, the overall benefit will embrace the Muslims.

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The fourth question of Fatwa no. 6398

Q 4: what is the ruling on supplicating at the end of the Friday Khutbah (sermon) while the congregation says "Amen" loudly along with the supplication made by the Khatib?

A: It is permissible for the Imam to supplicate for Muslims during the Khutbah, for the Prophet (peace be upon him) used to supplicate for the believing men and women. According to the general meaning of the proofs in this regard, there is nothing wrong with saying "Amen" after the Imam's supplication.

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The Imam's Greeting the congregation

The fifth question of Fatwa no. 5611

Q 5: is it for the imam (the one who leads congregational Prayer) to greet the congregation upon entering the Masjid (mosque) to deliver the Friday Khutbah (sermon)?

A: It is an act of Sunnah for the Imam to greet the congregation before sitting on the pulpit.

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The fourteenth question of Fatwa no. 7720

Q 14: is it permissible for the Khatib (preacher) to praise the ruler of the country during the Friday Khutbah (sermon)?

A: The basic principle in giving a Friday khutbah is that the Khatib should explain Islamic issues, instruct, enjoin the good, forbid the evil, and guide people to what benefits them in their worldly affairs and in the Hereafter. However, if the khatib, when necessary, praises the ruler for attributes he actually possesses to encourage him to do good deeds, prevent people's rebellion against him, and encourage them to support him, there is nothing wrong with this.

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Rather, it is a good act for the great benefit it achieves.

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Fatwa no. 10673

Q: is it permissible for the attendees of the Friday sermon to ask Allah for Paradise, or seek refuge from Hell when mentioned by imam? Similarly, can they send greetings upon the Prophet when the imam asks them to do so? Are these acts considered idle talk?

A: The attendees at the Friday sermon must carefully listen to the Imam and pay no attention to anything else, lest they should be distracted. However, there is nothing wrong with asking Allah for Paradise, seeking refuge with Him from the Hellfire, and remembering and sending greetings upon the Prophet (peace be upon him) silently. This act, when done silently, does not fall into the category of idle talk.

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leading Jumu`ah Prayer by a person different than the one who delivers the Khutbah

The second question of Fatwa no. 145

Q 2: Is it permissible to assign someone to give the Friday Khutbah and another to lead its Prayers?

A: Praise be to Allah. The majority of scholars maintain that it is not necessary for the Khatib who delivers the Friday Khutbah to lead the Jum`ah Prayers. On the other hand, the Maliki jurists held that it is necessary to assign only one person for giving the Khutbah and leading the Juma`ah Prayer, for the Khutbah is part and parcel of Juma`ah Prayer, so it is impermissible to intentionally divide the two tasks between two people, unless there is an excuse for doing so.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 2124

Q 2: is leading the Jumu`ah Prayer by a person different than the one who delivers the Khutbah permissible, especially when the person assigned for leading Salah recites the Qur'an better than the Khatib?

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A: It is an act of Sunnah to let one person lead Jumu`ah (Friday) Prayer and give the Khutbah as the Prophet (peace be upon him) and the Rightly-guided caliphs (may Allah be pleased with them), after his death, used to do. During their era, the person who gives the Khutabah leads the Jumu`ah Prayer himself. The Prophet (peace be upon him) said, ﴾Pray as you have seen me praying.﴿ and ﴾I urge you to adhere to my Sunnah and the sunnah of the rightly guided caliphs after me.﴿ However, when Prayers are led by a person different to the one who delivers the Khutbah, for an excuse, it is permissible and the Prayer is valid. If there is no excuse to do so, it is considered a violation of Sunnah, but the Prayer is valid according to the preponderant view.

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receiving a payment for delivering the Friday khutbah

The fifth question of Fatwa no. 9349

Q 5: Is it permissible to receive a payment for delivering the Friday Khutbah (sermon)?

A: It is permissible for those who are in charge of the Masjid (mosque) to receive a wage for their works such as leading Prayer, giving Khutbah,

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pronouncing Adhan (call to Prayer), and cleaning the Masjid, for they take care of a public interest and discharge an Islamic duty.

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The third question of Fatwa no. 5123

Q 3: is the Jumu`ah (Friday) Prayer valid if the same Khutbah (sermon) is said every time and lasts only for eight minutes?

A: It is not stipulated for the validity of the Jumu`ah Prayer that the Khutbah be long. It is also not stipulated that a different Khutbah be given every Friday While it is permissible to repeat the same Khutbah for more than once, it is best to present a new Khutbah as often as possible. This provides more information, entertainment, effectiveness, and prevents boredom.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Making up for the Jumu`ah Khutbah

Fatwa no. 12586

Q: if a person misses the Khutbah (sermon) of the Jumu`ah (Friday) Prayer, should he make up for it as he does when missing a Rak`ah (unit of Prayer) or not? Please advise. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If a person arrives to the Jumu`ah Prayer after the end of the Khutbah, he should offer the two Rak`ahs with the Imam (the one who leads congregational Prayer), and he does not have to make up for the Khutbah.

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Speaking while the Imam is delivering the Friday Khutbah

The second question of Fatwa no. 2736

Q2: Is this a Hadith Sahih (authentic Hadith) or not? Did the Prophet (peace be upon him) or the Rightly-Guided Caliphs say this before ascending the Minbar (pulpit) to deliver the Friday Khutbah (sermon) or not? We find it being said in some Masjids (mosques). The Hadith is reported on the authority of

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Abu Al-Zinad from Al-A`raj from Abu Hurayrah (may Allah be pleased with him) who reported that the Messenger of Allah (peace be upon him) said, "If anyone says to his brother 'Be quiet!' on Friday while the Imam is delivering the Khutbah, he has spoken mistakenly. And anyone who plays with the pebbles has spoken mistakenly." If anyone speaks mistakenly, their Jumu`ah (Friday) Prayer will not be accepted. O people! Listen attentively and look in the direction of the Imam and you will be rewarded, may Allah be merciful to you. Please, enlighten us, may Allah bless you!

A: talking to someone other than the Imam during the Friday Khutbah is Haram (prohibited). It is related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾If anyone says to his brother, 'Be quiet!' on Friday while the Imam is delivering the Khutbah, he has spoken mistakenly.﴿ (Related by Al-Bukhari, Muslim and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)) It is also not permissible to play with pebbles or other things during the time of Friday Khutbah, according to the Hadith: ﴾Anyone who plays with the pebbles has engaged in speaking mistakenly.﴿ (Related by Muslim) If the Imam or someone else says this Hadith, or any other, while the Imam ascends

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the Minbar or after he does so, it is a Bid`ah (innovation in religion).

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The first question of Fatwa no. 1787

Q1: The Messenger of Allah (peace be upon him) said about movement on Friday after the Imam (the one who leads congregational Prayer) enters the masjid (mosque), (If anyone says to his brother, 'Be quiet!' he has spoken mistakenly.) **He (peace be upon him) also said,** (Anyone who plays with the pebbles has spoken mistakenly.) **What about those people who recite the Qur'an from Mushafs (Arabic copies of the Qur'an) and get up and put them back on the shelves when the Imam enters, they are making more movement than just playing with the pebbles? Please answer me.**

A: It is permissible to talk before the Khatib (preacher) starts delivering the Friday Khutbah (sermon) and between the two Khutbahs, but it is forbidden during the Khutbah. The basic rule is based on what Al-Jama`ah (the group, i.e. Al-Bukhari, Muslim, Al-Tirmidhi, Ibn Majah, and Abu Dawud) related on the authority of Abu Hurayrah (may Allah be pleased with him) who reported that the Prophet (peace be upon him) said, (If you (even) say to your companion, 'Be quiet!' on Friday while the Imam is delivering the Khutbah, you have in fact spoken mistakenly.) It is also related by Imam Ahmad on the authority of Abu Al-Darda' (may Allah be pleased with him) who reported, (One day the Prophet (peace be upon him) sat on the Minbar (pulpit) and delivered the (Friday) Khutbah to the people. He recited an Ayah (Qur'anic verse) while Ubay ibn Ka`b was sitting beside me. I said, "O Ubay! When was this Ayah revealed?" He refused to answer me. I then asked him again, but he refused to talk to me. (He remained as such) until the Messenger of Allah (peace be upon him) descended. Ubay then said (to Abu Al-Darda'), "You only got (the reward of) what you said mistakenly during this Jumu`ah Prayer." When the Messenger of Allah (peace be upon him) left, I went to him and told him of what had happened. He (peace be upon him) said, "Ubay was telling the truth. When you hear your Imam talking (delivering the Friday Khutbah), be quiet until he finishes.")

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Based on that, those who recite Qur'an from the Mushaf and get up and put it back on the shelves when the Imam enters the Masjid are not committing a forbidden act, as their activity takes place before the beginning of the Khutbah. Their action is done out of necessity and is not talking or playing.

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The fourth question of Fatwa no. 4769

Q 4: if a man sneezes beside me and praises Allah, or greets me while the imam (the one who leads congregational Prayer) is delivering the Friday Khutbah (sermon), should i answer him or not? Is it permissible to talk in the period between the two Khutbahs or not?

A: It is impermissible to ask Allah's Mercy for one who sneezes or return a greeting while the Imam is delivering the Khutbah, according to the most authentic views of scholars. Both of them are speech,

and it is prohibited to speak while the Imam is delivering the Khutbah based upon the generality of the Hadith. The basic ruling is generality until otherwise proven. As for lawful talk, it is permissible between the two Khutbahs according to the most authentic view, as it does not fall under the general prohibition of talking during the Khutbah.

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The second question of Fatwa no. 5137

Q 2: What is the ruling on a person who enters the Masjid (mosque) while the Imam (the one who leads congregational Prayer) is giving the Khutbah (sermon) and greets the people? Should they return his greeting? I heard His Eminence Shaykh `Abdul-`Aziz Al-Musnad saying, "Whoever enters the Masjid should not talk, ask anybody to sit here, or ask anybody to be silent while the Imam is giving the Khutbah."

A: It is impermissible for a person who enters the Masjid while the Imam is giving the Khutbah to greet the people sitting in the Masjid, and they should not return his greeting either. However, it is permissible to return the greeting by signs. It is also impermissible to ask anybody to sit down or keep quiet if he is listening to the Khutbah. The original ruling on this is the saying

of the Prophet (peace be upon him), (If you even ask your companion to be quiet on Friday while the Imam is delivering the Khutbah, you have in fact talked irrelevance.) Related by Al-Bukhari, Muslim and others.

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Fatwa no. 6133

Q: is it permissible to offer Salah (Prayer) and talk while the imam (the one who leads the congregational Prayer) is giving the Friday Khutbah (sermon)?

A: It is impermissible to talk while the Imam is giving the Friday Khutbah, unless a person is talking to the Imam himself for an urgent matter. It is also impermissible to offer Salah, except for those who enter during the Khutbah and want to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and then sit down to listen to the Khutbah.

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Fatwa no. 8013

Q: is it permissible for a Khatib (preacher) during the Khutbah (sermon) to advise people

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who abuse others or those who do not offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) out of ignorance?

A: It is prescribed for a Khatib to advise those who abuse people inside the Masjid (mosque), and those who do not offer Tahiyyat-ul-Masjid to do so, as this was authentically established in the Sunnah (whatever is reported from the Prophet).

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Fatwa no. 10647

Q: if a person shakes hands with his Muslim brother after the imam (the one who leads congregational Prayer) mounts the Minbar (pulpit) during the Jumu`ah (Friday) Prayer, is their Salah (Prayer) rendered invalid?

A: A person who attends the Jumu`ah Prayer should listen to the Khutbah (sermon) and not be distracted. It was authentically reported that the Prophet (peace be upon him) said, ﴿If you (even) ask your companion to be quiet on Friday while the Imam is delivering the Khutbah, you have in fact talked irrelevance.﴾ (Agreed upon by Al-Bukhari and Muslim).

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As for shaking hands without talking, it is as harmless as making signs.

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The second question of Fatwa no. 3774

Q 2: if a Muslim is listening attentively to the Friday Khutbah (sermon) and suddenly finds that someone sitting near them in the Masjid (mosque) is stretching his hand out to shake hands with them while the imam is delivering the Khutbah should they ignore him or shake his hand?

A: The Muslim should shake his hand, without saying a word. If someone greets another during the first Khutbah, they can respond to the greeting after the Imam finishes the first Khutbah. If someone greets another during the second Khutbah, they can respond to the greeting after the Imam finishes the second Khutbah.

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Fatwa no. 11064

Q: If the Imam (the one who leads congregational Prayer) says, "The Messenger of Allah (peace be upon him) said...", is it permissible

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for someone listening to the Friday Khutbah (sermon) to ask Allah to send blessings upon the Messenger of Allah (peace be upon him) silently or out loud? What is the ruling if they do that in a slightly loud voice? What is the ruling on an Imam who says to the people after finishing the Friday Khutbah, "Aqim Al-Salah (Establish the Prayer)!" or says at the end of the Khutbah, "Remember Allah and He will remember you"? In the latter case, is it permissible for the listener to respond by saying, "La ilaha illa Allah (there is no deity but Allah)" in a slightly loud voice?

A: those attending the Friday Khutbah can ask Allah to send blessings upon the Prophet (peace be upon him) silently to themselves when the Khatib (preacher) mentions his name during the Khutbah. It is permissible for the Imam after finishing the Khutbah to say "Aqim Al-Salah". It is also permissible for the listener to say, "La ilaha illa Allah" when the Imam says at the end of the Khutbah, "Remember Allah and He will remember you".

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Fatwa no. 12349

Q: We work in one of the internal security forces in Saudi Arabia. Our work requires us to go to Al-Haram Al-Makky (the Sacred Mosque in Makkah) on Fridays, as we are responsible for looking after the people who attend Al-Haram Al-Makky. We prevent them from sitting in the pathways leading to Al-Haram and organize the movement of Al-Mas`a (the place where pilgrims go between Safa and Marwah). While doing this,

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we talk to the people while the Imam (the one who leads congregational Prayer) is delivering the Friday Khutbah (sermon), because our work requires this. It is related in a Hadith from the Messenger of Allah (peace be upon him) that he said, what means, that if anyone tells their companion to be quiet while the Imam is delivering the Friday Khutbah, then they have spoken mistakenly. And if anyone speaks mistakenly, they will not get the reward of the Jumu`ah (Friday) Prayer. However, if we let the people sit in the pathways, they will obstruct other Muslims' movement in Al-Haram and we will be punished by our superiors for not keeping the pathways clear in Al-Haram. In addition, we join the Jumu`ah Prayer when the Khutbah is finished. Are we rewarded for the Jumu`ah Prayer we offer? Are we sinful if we attend the Khutbah and then have to get up again or talk during it if we see something that requires us to respond to it? We hope that you will honor us with an answer and guide us and all those who have similar jobs to the best way. May Allah grant you success!

A: If the case is as you mentioned, then there is no harm if you talk during the Friday Khutbah, for the public interest.

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The second question of Fatwa no. 8092

Q 2: I offered the Jumu`ah (Friday) Prayer in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) and I saw a man there whose appearance indicated that he was a religious scholar. When I offered two Rak`ahs (units of Prayer) after the first Adhan (call to Prayer) and before the last one, he told me that this was not permissible.

When I asked him for the evidence, he said that it was just not permissible. I saw that same man interlacing his fingers during the Friday Khutbah (sermon). When we had finished the Jumu`ah Prayer, I said to him, "I have heard a Hadith that says that interlacing the fingers during the Friday Khutbah is not permissible." He answered, "It is in fact permissible, and the only time it is not permissible is during the Du`a' (supplication)." Please advise me!

A: Firstly, there is no Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before the Jumu`ah Prayer, but it is permissible to offer as many supererogatory Prayers as you wish before the Imam (the one who leads congregational Prayer) enters. Secondly, the evidence cited from the Sunnah (whatever is reported from the Prophet) forbid the interlacing of the fingers during the Salah (Prayer), while waiting for the Salah, and while walking to the Masjid (mosque). It is related by Imam Ahmad in his Musnad, on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him), who reported that the Prophet (peace be upon him) said: ﴾If any of you is sitting in the Masjid, they should not interlace (their fingers), for interlacing is from Satan. You are deemed to be in Salah as long as you are in the Masjid until you leave.﴿ Al-Haythamy said in Majma' Al-Zawa'id, "The Sanad (chain of narrators) of this Hadith is Hasan (good) and there are proofs supporting its authenticity."

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The second question of Fatwa no. 4029

Q 2: it is well-established in the Sunnah (whatever is reported from the Prophet) that any action performed during the Friday Khutbah (sermon) is considered mistaken. if someone wishes to record the Khutbah, is this action considered mistaken?

A: Firstly: It is not well-established in the Sunnah that any action done in the Masjid (mosque) during the Friday Khutbah is considered mistaken, as offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) is a permissible act during the Friday Khutbah. Also, anyone in the Masjid can ask the Khatib (preacher) delivering the Khutbah a question, and answer him if he asks them a question or discuss any Islamic matter with him.

Secondly: Recording the Friday Khutbah is not considered to be a mistaken act that makes someone turning on a recorder and facing it in the direction of the Imam a sinner. This is because recording can be carried out without the owner of the recorder talking or disturbing others.

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The first question of Fatwa no. 6759

Q 1: is it permissible for the imam (the one who leads congregational Prayer) to go up onto the Minbar (pulpit) with a microphone to talk into?

A: It is permissible to help his voice reach as many people as possible.

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translating the Friday Khutbah

Fatwa no. 1495

Q: I had a fierce argument with my people regarding the Friday Khutbah. Is it permissible for the Imam (the one who leads congregational Prayer) to translate the Khutbah and deliver it from the Minbar (pulpit) in a foreign language or not? Please tell us if it is permissible to translate the Khutbah into English. May Allah reward you!

A: There are no Hadith related from the Prophet (peace be upon him) that confirm that it is a condition for the Friday Khutbah to be delivered in Arabic. The Prophet (peace be upon him) used to deliver the Friday Khutbah and other Khutbahs in Arabic, because that was his mother tongue and that of his people. He delivered sermons, guided people, and gave them lessons in their language, which they could understand. He also sent letters to kings and people in authority in Arabic; although he knew it was not their language, but he knew they would translate his letters into their language to understand their content.

Based on that, it is permissible for an Imam delivering the Friday Khutbah in a country whose people or the majority of whose people does not know Arabic, to deliver the Khutbah in Arabic and then translate it into the language of that country. This way the people will understand what he is advising them and reminding them of and benefit from his Khutbah. The Imam can also deliver the Friday Khutbah in the language of the country,

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even if it is not Arabic, in order to guide, teach, advise, and admonish people, and to fulfill the goals of delivering the Khutbah. However, delivering the Friday Khutbah in Arabic and then translating it to the listeners' language is better, as it combines between following the guidance of the Prophet (peace be upon him) in his Khutbahs and letters and fulfilling the aims of the Khutbah, and it is a solution for the disagreement on this matter.

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Fatwa no. 6812

Q: We have been sent from the Kingdom of Saudi Arabia to another country. We offer the Jumu`ah (Friday) Prayer in a place that we have prepared specifically for that purpose, although it is not a Masjid (mosque). most of those who are offering Salah (Prayer) speak Arabic, but there is a small non-Arabic speaking muslim minority who also offer Salah with us. We are differing as to whether the Friday Khutbah (sermon) should be delivered in Arabic or in English. At the moment, we deliver the Khutbah in Arabic and then translate it in sections. I mean that the Imam (the one who leads congregational Prayer) says the first two lines of the Khutbah in Arabic and then translates them into English. We hope that you will answer us, may Allah reward you, as we are in dire need to know the answer.

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A: If the case is as mentioned, then the Friday Khutbah should be delivered in Arabic and then translated for the non-Arabic speaking minority into English or their own language. When translating it, you should consider what is best for the listeners; whether to translate each section or leave the translation to the end of the Khutbah. You should do what is better for the listeners.

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Some Bid`ah of the Friday Khutbah

The Sixth Question of Fatwa no. 5611

Q6: is it an act of Sunnah (whatever is reported from the Prophet) or a Bid`ah (innovation in religion) to recite Surah Al-Fatihah between the two Khutbahs (sermons) of the Jumu`ah (Friday) Prayer?

A: As far as we know, reciting Al-Fatihah between the two Khutbahs of the Jumu`ah Prayer has not been confirmed from the Prophet (peace be upon him) nor from his Sahabah (Companions, may Allah be pleased with them). This means that reciting it between the two Khutbahs is a Bid`ah.

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The First Question of Fatwa no. 4551

Q1: when the Imam (the one who leads the Prayer) of the Jumu'ah (Friday) Prayer ascends the Minbar (pulpit) does he knock three times with his stick before the Mu'adhin (caller to Prayer) calls the Adhan (call to Prayer)? Did the Messenger of Allah (peace be upon him) do this or not? Did the Sahabah (Companions of the Prophet, may Allah be pleased with them) do this or not?

A: It has not been confirmed that the Prophet (peace be upon him), any of the Rightly-Guided Caliphs, or any of the Sahabah (may Allah be pleased with them all) did this, as far as we know. It is in fact a Bid`ah (innovation in religion), as the Messenger of Allah (peace be upon him) said: ("Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.") In another narration he (peace be upon him) said: ("Anyone who does something that we have not ordered (in worship) it will be rejected.") (Agreed upon by Al-Bukhari and Muslim and the wordings are from Muslim)

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multiple Jumu`ah Prayers in the same town

Fatwa no. 2212

Q: There is a difference of opinion between the scholars over the holding of multiple Jumu`ah (Friday) Prayers in Bahrain.

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In the city of Manamah there are four Masjids (mosques) where people perform Jumu`ah Prayers. However, some of the Masjids are small and do not have enough space for their congregations, so many people perform Jumu`ah Prayer in the hot sun, on the road, and on the roofs. What is the ruling on the permissibility of having multiple Jumu`ah Prayers? Are there any Sahih (authentic) textsprohibiting it, bearing in mind that this is permitted in many Muslim countries without a dire necessity? As your Fatwa (legal opinions issued by a qualified Muslim scholar) are reliable and you are a trustworthy source of Fatwa on religious rulings, we wanted to ask Your Eminence our question in the hope that you will explain the ruling to us.

A: It is authentically reported that during the time of the Prophet (peace be upon him) there was no other Masjid where the Jumu`ah Prayer was performed in Madinah, except Al-Masjid Al-Nabawy (the Prophet's Mosque). The Muslims would to come there for Jumu`ah Prayers from all the areas of Madinah and the outskirts, such as Al-`Awaly. This continued during the time of the Rightly-Guided Caliphs (may Allah be pleased with them). So this is practical evidence that shows that the Prophet (peace be upon him) gathered all the Muslims from the town to perform Jumu`ah Prayer behind one Imam, as a reminder to them of the unity of their leadership. This united the people, created acquaintances between them, and confirmed the meaning of brotherhood. Had it been permissible for the Muslims to have multiple Masjids in one town offering Jumu`ah Prayer for no legal reason, the Prophet (peace be upon him) would have ordered his Sahabah (Companions, may Allah be pleased with them) to pray in different Masjids on the outskirts of Madinah, because when he (peace be upon him) had to choose between two things, he would choose the easier one, as long as it was

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not sinful. If an option was sinful, he (peace be upon him) would never choose it. He (peace be upon him) also used to choose the easiest thing for his Ummah (nation) too, acting upon the general meaning of what Allah (Exalted be He) said: ﴿Allâh intends for you ease, and He does not want to make things difficult for you.﴾ and: ﴿Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).﴾ As the Prophet (peace be upon him) did not order the Sahabah to perform Jumu`ah Prayers in multiple Masjids nor did he did permit them to do so, this indicates that he (peace be upon him) meant for all Muslims in a town to gather to perform Jumu`ah Prayer in one Masjid behind one Imam for the abovementioned reasons.

However, if the Masjids that offer Jumu`ah Prayer in Manamah are too small for Jumu`ah Prayer to the extent that many people perform the Salah (Prayer) under the hot sun, on the road, and on the

roofs, there is no prohibition against offering Jumu`ah Prayer in Masjids other than the four that are currently assigned for Jumu`ah Prayers to meet the need. This should ease matters and prevent any harm as Allah (Exalted be He) says: ﴾and has not laid upon you in religion any hardship﴿ and: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ Also, the Prophet (peace be upon him) said, ﴾"This Din (religion) is easy and no one overburdens (themselves in) the Din, but it will overcome them."﴿

and he said, ﴾"Make things easy and do not make them difficult."﴿ Therefore, when the Muslims increased in number after the time of the Rightly-Guided Caliphs and the Masjids became crowded, they started to offer Jumu`ah Prayer in many different Masjids in one town, acting upon the evidences that call for making matters easy and preventing harm. And the early Muslims were good examples for us.

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The second question of Fatwa no. 7798

Q2: A Fatwa (legal opinion) has been issued stating the following:

the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) of Jumu'ah (Friday) Prayer has substantial evidence provided by the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi'y, and Ahmad) and their followers in the East and the West. Certainly, the Four Imams and their followers represent the overwhelming majority of Muslims. If the Muslims split into two groups over a controversial ruling, one representing the majority and the other

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the minority, it is better to follow the view held by the majority, acting on the behest of the Khalaf (the later generations) as passed on from the Salaf (the pious predecessors) and also the Hadith of the Prophet (peace be upon him), ("Unity is a mercy and dissention is a punishment.")

Secondly: The Prophet (peace be upon him) himself performed this Sunnah (supererogatory) Salah before the Jumu'ah Prayer. It was reported by Al-Tirmidhy on the authority of ('Abdullah ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) used to offer four Rak'ahs (units of Prayer) before the Jumu'ah Prayer and four Rak'ahs after it.)

Thirdly: The Prophet (peace be upon him) ordered Sulayk Al-Ghatafany when he entered the Masjid (mosque) to offer two Rak'ahs, while he (peace be upon him) was delivering the Friday Khutbah (sermon) from the pulpit. It was reported in some narrations that the Prophet (peace be upon him) said to him, ("Did you offer Salah before you came?")

Fourthly: The Prophet (peace be upon him) said, ("Between every two calls to Salah there is a Salah.") The words "two calls to Salah" in this Hadith refer to the Adhan (call to Prayer) and the Iqamah (call to start the Prayer).

Fifthly: Qiyas (analogy) can be drawn between the Jumu'ah and Zhuhr (Noon) Prayers, as they are both individual obligations. End of quote.

We would like Your Eminence to explain the Sanads (chain of narrators) of the Hadith mentioned in this Fatwa, are they Sahih (authentic)? Especially the Sanad of the Hadith reported by Al-Tirmidhy, which says, (The Prophet (peace be upon him) used to offer four Rak'ahs (units of Prayer) before the Jumu'ah Prayer and four Rak'ahs after it.) Is the Sanad of this Hadith Sahih (authentic) or Da'if (weak)? Is it correct to use the Hadith of Sulayk Al-Ghatafany as evidence to support the view that there is Sunnah Salah before the Jum'ah Prayer or not?

A: There is no Sunnah Salah before the Jumu'ah Prayer. As far as we know, there is no authentic report from the Prophet (peace be upon him) affirming the permissibility of this practice. As to the Hadith of Ibn Mas'ud, it is related by Al-Tirmidhy using the uncertainty mood (passive voice to imply the Hadith narration is weak) and it is Mawquf (words narrated from a Companion of the Prophet

that are not attributed to the Prophet) from Ibn Mas'ud.

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It is reported in "Al-Tuhfah" by Al-Hafiz that 'Abdul-Razzaq and Al-Tabarany related it as Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) with a Da'if and disconnected Sanad. Accordingly, such a Hadith cannot be used as evidence.

With regard to the Hadith narrated by Abu Hurayrah concerning Sulayk, it is Sahih. However, it refers to Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) not to Sunnah Qabliyyah of the Jumu'ah Prayer. As to the Hadith, ("Between every two calls to Salah there is a Salah") it cannot be applied in the Jumu'ah Prayer. The Messenger (peace be upon him) used to begin his Khutbah immediately after the Adhan had finished. Apart from Tahiyyat-ul-Masjid, it is not permissible to offer a Nafilah (supererogatory Prayer) while the Imam is delivering the Khutbah. Due to the fact that the acts of 'Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), Qiyas between one act of 'Ibadah and another is prohibited and it would additionally be a Qiyas between two dissimilar acts. It is, however, permissible for a Muslim who comes to the Jumu'ah Prayer in a Masjid, to perform the Salah that Allah has prescribed for them, without specifying a particular number of Rak'ahs, according to the authentic Hadith stated in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Offering the Jumu`ah Prayer in two different times due to narrowness of the Masjid

Fatwa no. 2369

Praise be to Allah alone, and may peace and blessings be upon His Messenger, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted by His Honor the Secretary General of the Muslim World League to His Honor the President, which was referred by the General Secretariat of the Council of Senior Scholars, no. 238/3, dated 1/2/1399 A.H. It states the following:

I received a letter from His Honor Dr. `Abdul-`Alim Khaldun Al-Kinany, the League Bureau Manager in Paris, which informs that a number of Masjids (mosques) where the Jumu`ah (Friday) Prayer is held in Paris and other towns are few, in addition to their being narrow and inadequate for the number of worshippers.

In order to solve this problem that prevents many people from offering the Jumu`ah Prayer in France, it was suggested that the Jumu`ah Prayer be offered on two different times, each with a separate Imam (the one who leads congregational Prayer). He would like to inquire about the ruling on this solution which is suggested out of necessity.

Please issue a legal Fatwa (legal opinion issued by a qualified Muslim scholar) concerning this issue, so that we may respond.

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The Committee gave the following answer: Offering the Jumu`ah Prayer twice in the same Masjid has no precedence in Shari`ah (Islamic law). The original ruling is offering one Jumu`ah Prayer in the town, unless there is a legitimate excuse, such as people living great distances from the Masjid, the narrowness of the first Masjid, or a similar excuse. In this case, another Jumu`ah Prayer is offered in a suitable place. The questioners should seek another place to offer the Jumu`ah Prayer, even if it is not a Masjid, such as a house, a garden, or a public square where the officials allow the Jumu`ah Prayer to be held.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The first and second questions of Fatwa no. 6717

Q 1: is it permissible to offer the Jumu`ah (Friday) Prayer in a Masjid (Mosque) where it was not intended to offer the Jumu`ah Prayer at the time of building it? Does a Muslim who intends to build a Masjid have to inform the other Muslims

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in the town that this Masjid is intended to hold the Five Obligatory Daily Prayers and the Jumu`ah Prayer, or is the Jumu`ah Prayer valid there even if the builder does not mention so when building the Masjid?

A: If the situation is as you have mentioned, there is no harm in offering the Jumu`ah (Friday) Prayer in addition to the congregational Prayer if there is a Shar`y (Islamically lawful) reason. The fact that the Masjid was intended for the congregational Prayer only does not prevent offering the Jumu`ah Prayer in it, whether before or after its construction. We have not heard that any scholar stipulated this; it is a groundless stipulation that has no basis in the Qur'an and the Sunnah.

Q 2: Is it permissible to offer the Jumu`ah Prayer in many Masjids in a large town if there is more than one Masjid, or should all the Muslims in the town gather to offer the Jumu`ah Prayer and leave the rest of the Masjids, even if there are Imams (leaders of congregational Prayer) in each of them?

A: It is permissible to offer the Jumu`ah Prayer in more than one Masjid in the same town if necessary, such as when the town is too big, the Masjid is too far or too crowded, or there is fear of Fitnah (temptation). In this case, it is permissible to offer the Jumu`ah Prayer in more than one place,

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as it is offered in many countries in more than one place without the objection of any of scholars, so it is considered Ijma` (consensus of scholars). This was mentioned by the great scholar Ibn Muflih in his book entitled "Al-Mubdi` Sharh Al-Muqni`". Al-Tahawy and other followers of Imams (initiators of Schools of Jurisprudence) mentioned that it is the most authentic from the sayings of scholars. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "It is permissible to offer [the Jumu`ah Prayer] in more than one place if necessary." Imam Al-Sarkhasy mentioned that the most authentic opinion of the Madh-hab (School of Jurisprudence) of Abu Hanifah is that it is permissible to offer it in two Masjids or more in one town. In "Tanwir Al-Absar" and its explanation entitled "Al-Durr Al-Mukhtar", it is written, "It may be offered in many Masjids in one town without any conditions according to the Madh-hab." Al-Khiraqy said, "If the town is large and needs many Masjids, it is permissible to offer the Jumu`ah Prayer in any of them." The great scholar Ibn Qudamah clarified this in his commentary entitled "Al-Mughny li Mukhtasar Al-Khiraqy" where he said, "The conclusion is that if the town is too large for the people to gather in one Masjid, or if the Masjid is too narrow, such as in Baghdad, Asbahan and such other large towns, it will be permissible to offer the Jumu`ah Prayer in as many Masjids as needed. This is also the opinion of `Ata' and it was approved by Abu Yusuf in Baghdad only, where Hudud (prescribed penalties) were executed there in two places, and the Jumu`ah Prayer was offered in the same places where Hudud were executed. This is the opinion

of Ibn Al-Mubarak. Abu Hanifah, Malik and Al-Shafi`y said it is impermissible to offer the Jumu`ah Prayer in more than one place in the same town, because the Prophet

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(peace be upon him) used to offer the Jumu`ah Prayer in one Masjid only, and the Rightly-Guided Caliphs followed him. If it had been permissible, they would not have left the other Masjids empty. Ibn `Umar said that the Jumu`ah Prayer cannot be offered except in the great Masjid where the Imam (ruler) offers Salah. It is a Salah for which a congregation and Khutbah (sermon) are prescribed, so it is permissible to offer in any needed place, like Salat-ul- `Eid (the Festival Prayer). It was authentically reported that `Aly (may Allah be pleased with him) used to go on the day of the `Eid to the Musalla (a place for Prayer) and leave Abu Mas`ud Al-Badry with the weak people to lead them in Salah. As for the Prophet (peace be upon him), he did not have to offer more than one Jumu`ah Prayer, as his Companions wanted to hear his Khutbah and offer Salah behind him, even if they were far away, being the one who conveys the message of Allah and the law-giver. When it became necessary in towns, the Jumu`ah Prayer was offered in more than one place and nobody objected to it, so it became an Ijma`. Ibn `Umar meant that it should not be offered in small Masjids while the large Masjids left. As for linking it to Hudud, this analogy is groundless.

Abu Dawud said, "I heard Ahmad saying that while a Had was being executed in Madinah, Mus`ab ibn `Umayr came while some people were hiding in a house. He led them in Jumu`ah Prayer and they were forty people." This is the end of the words of Ibn Qudamah.

The opinion that states that it is permissible to offer the Jumu`ah Prayer in more than one place in the same town when necessary is the sound one that is compatible with the fundamentals of Shari`ah (Islamic law) and the deeds of the Muslims in the old ages in towns where

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people needed this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Third question from Fatwa No. 2736

Q 3: is Jumu'ah Salah (Friday prayer) in an old Masjid (mosque) better than Salah in a new one? If the new Masjid is closer to my house and the old one is further away, where should I perform Salah? What are the virtues of performing Jumu`ah (Friday) Prayer in an old Masjid in congregation?

A: If there is a need to build a new Masjid due to great numbers of people, then there is no special virtue for the old Masjid over the new one. The basic rule is that there is no difference between performing Salah here or there unless there is a proof for that. But if the Masjid is further away from a person's home, it will be better. The Prophet (peace be upon him) said: ("The person who will receive the highest reward for prayer is the one who comes to perform it in the Masjid from the farthest distance.") This Hadith was reported by Muslim. Performing Salah in one of these Masjids is not better than another unless people in this Masjid are more or the Imam is better and more upright with regard to his Salah or Khutbah (sermon).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 4306

Q 6: is it lawful to offer the Jumu`ah (Friday) Prayer in a Masjid (mosque) where the Zhuhr (Noon) Prayer is not offered in congregation?

A: It is lawful to offer the Jumu`ah Prayer there, as this is the basic rule, and there is no evidence indicating otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3536

Q: A group of Muslims raised money to establish a religious school. Their wish came true, and the school was established. The Jumu`ah (Friday) Prayer began to be held there, in addition to the Islamic teachings. Holding Jumu`ah Prayer was not their original intention. What is the ruling on the following:

1- Is it permissible to consider this school a Masjid (mosque)?

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2- Is Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) to be offered there?

3- Is there a difference between the reward of offering Salah (Prayer) in that school and offering Salah in the original Masjid?

4- what is the ruling on the gathering of the Muslims to offer the Jumu`ah Prayer somewhere other than a Masjid? Is it permissible to offer Tahiyyat-ul-Masjid there? Is it permissibile to consider this place a Masjid?

5-If the people desert the place in which the Jumu`ah Prayer used to be held, what is the ruling on this? Are they considered sinful?

A: First, the entire earth is considered a purified place for Salah except that which is excluded by evidence, i.e. the places where it is prohibited to offer Salah. The evidence is that the entire earth is a purified place for Salah, except that which is proven by evidence, is what was narrated by Jabir ibn `Abdullah (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) stated, ﴾The earth has been made pure and a place of Salah for me; whenever the time of the Salah comes for anyone of you, they should offer Salah wherever they are.﴿ Agreed upon by Al-Bukhari and Muslim. Ibn Al-Mundhir said it is authentically reported that the Prophet (peace be upon him) stated, ﴾The earth has been made pure and a place of Salah for me.﴿ Narrated by

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Al-Khattaby with the same Isnad (chain of narrators).

As for the evidence on the places where it is prohibited to offer Salah, it is what was narrated by Abu Sa`id Al-Khudry (may Allah be pleased with him), that the Prophet (peace be upon him) said, ﴾The whole earth is a place of Salah except public bathrooms and graveyards.﴿ Narrated by Ahmad, Al-Tirmidhi, Al-Nasa'iy, Abu Dawud and Ibn Majah. It was also reported from Abu Marthad Al-Ghanawy (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾Do not offer Salah facing towards the graves, and do not sit on them.﴿ Narrated by Ahmad, Muslim, Al-Tirmidhi, Abu Dawud and Al-Nasa'iy. It is also reported from Jundub ibn `Abdullah (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) saying five days before his death, ﴾Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as places of worship; I forbid you to do that.﴿ Narrated by Muslim . It is also reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah

(peace be upon him) stated, (You can offer Salah in the sheepfolds, but not in the camel yards.)

Narrated by Ahmad and ranked by Al-Tirmidhi as Sahih (authentic).

Second, this school is considered a Masjid if its owners make it so by announcing the Adhan (call to Prayer) throughout day. If they do not turn it into a Masjid, it is not considered one, and the teachers and students there should offer the Jumu`ah and the congregational Salah at nearby Masjids.

Third, if it is settled that it is a Masjid, it takes on all the rulings on Masjids, such as Tahiyyat-ul-Masjid and so on. Otherwise, it does not.

Fourth, the difference between offering Salah in the school and offering it in the Masjid is great, as the Prophet (peace be upon him) ordered us to offer Salah in the Masjid, and told us that it is twenty five times more superior in reward than Salah at home or in the market. In another Hadith, it is stated,

(twenty seven times more superior.) He ordered the Muslims to offer Salah in the Masjid, and admonished those who missed it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Second Question of Fatwa no. 6114

Q2: if someone lives next to a big Masjid (mosque) where the Jumu`ah (Friday) Prayer is established and the imam (the one who leads congregational Prayer) delivers the Friday Khutbah (sermon) in classical Arabic, but the man - the one who is led in Salah (prayer) - does not understand most of what the imam says. is it permissible for him to go to another big Masjid - even if it is far away - where the Imam delivers the Friday Khutbah in a language that he understands?

A: Yes, it is permissible for him to go to the Jumu`ah Prayer at a Masjid where he understands the language of the Imam, as this is better for his heart and will benefit him more.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Second Question of Fatwa no. 5962

Q2: There is a big old Masjid (mosque) - that has been recently repaired - near my house, but I go to offer the Jumu`ah (Friday) Prayer in another Masjid

that is not so old, where an observant young Imam - although none can verify this but Allah - delivers the Friday Khutbah (sermon). He motivates the youth and the adults, and I am affected by his Khutbah, as is everyone else. He discusses useful issues. The question is: is it better and more appropriate to pray in the old or the new Masjid? One shaykh told me it is obligatory to pray in the old Masjid, as it is nearer, according to the opinion of the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly).

A: It is better to pray the Jumu`ah Prayer and the congregational Salah (prayers) in the Masjid you think is most beneficial for your religion, even if it is the farthest or the most crowded, as the reward of this is greater. The Prophet (peace be upon him) said: ("The person who will receive the highest reward for Salah is the one who comes the furthest distance.") The Messenger of Allah (peace be upon him) also said: ("A man's Salah with another is better than his Salah alone, and his Salah with two men is better than his Salah with only one, but if there are more, it is more pleasing to Allah.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13131

Q: I live in a village that is 33 km from the town center. We have a small Masjid (mosque) in the village that is the same construction as our houses, and it is adjacent to a warehouse for goods and fodder. Is it permissible to offer the Jumu`ah (Friday) Prayer there?

A: It is permissible to offer Salah (Prayer) in a Masjid adjacent to a storehouse for goods and fodder. You should take care of the Masjid and clean it, as Masjids are Allah's Houses, so it is prescribed to clean them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7132

Q 1: how can we offer the Jumu`ah (Friday) Prayer with the congregation? What is the number of its Rak`ahs (units of Prayer) along with the supererogatory prayer?

A: The Jumu`ah Prayer is only two Jahry Rak`ahs (Prayer recited out loud). As for the supererogatory prayer, there is no fixed number of Rak`ahs before it; a person might offer any number of Rak`ahs he wants, and two Rak`ahs at home or four Rak`ahs in the Masjid after it. It was related in the Sahih (authentic) Book of Muslim and the Four Books of Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him)

said, (When any one of you offers the Jumu`ah Prayer, he should offer four Rak`ahs afterwards.) In the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) and the Sunan, it was reported on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) used to offer two Rak`ahs at home after the Jumu`ah Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7739

Q: There is a question which reads: someone entered a Masjid (mosque) in Bahrain to offer the Jumu`ah (Friday) Prayer, but the Imam (the one who leads congregational Prayer) delivering the Friday Khutbah (sermon) was late due to some reason, so one of the attendants delivered the Khutbah. Another person led the people in a four-Rak`ah salah (Prayer consisting of four units) in which he recited subvocally. There were around four hundred men praying there. `Abdul-Jawwad Jasim asked him, "Why did you offer four Rak`ahs subvocally, the Jumu`ah Prayer is two Rak`ahs?" He said, "The Khutbah is in place of two Rak`ahs, but since the person who delivered the Friday Khutbah was not the Imam of the Masjid, this necessitates offering four Rak`ahs." The questioner would like to know the ruling on this matter.

A: If the case is as you mentioned, the Salah (Prayer) of those who offered four Rak`ahs is Batil (null and void). The Imam should have led them in the two-Rak`ah Jumu`ah Prayer

and recited the Qur'an out loud. The fact that someone else other than the Imam of the Masjid delivered the Friday Khutbah does not justify offering four Rak`ahs for the Jumu`ah Prayer instead of two. Based on that, the people must make up for it by offering four Rak`ahs of Zhuhr (Noon) Prayer, since the time of offering the Jumu`ah Prayer has passed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7663

Q 2: what is the ruling on an Imam (the one who leads congregational Prayer) who repeats the recitation of Al-Fatihah twice in Salat-ul-`Eid (the Festival Prayer) or Jumu`ah (Friday) Prayer?

A: It is impermissible to repeat Al-Fatihah twice on purpose, either in Salat-ul-`Eid, the Jumu`ah Prayer or any other Salah, as this was not authentically reported from the Prophet (peace be upon him), who said, (If anyone introduces in our matter (i.e. religion) something which does not belong to it, will have it rejected.) (Agreed upon by Imams Al-Bukhari and Muslim). However, the Salah is valid, and you should advise him so that he does not do it again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 6299

Q 1: is it permissible to offer the Jumu`ah (Friday) Prayer behind an imam (the one who leads congregational Prayer) who does not give a Khutbah (sermon) according to what was sent by Allah, but reads the Khutbah from a paper submitted to him by the Ministry of Religious Affairs?

A: It is permissible to offer Salah behind him if his Khutbah includes praising Allah, sending peace and blessings upon the Prophet (peace be upon him), lenient preaching and asking people to fear Allah as He should be feared. This does not contradict with the fact that it comes in a paper written by the Ministry of Religious Affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 6985

Q 5: What should an Imam (the one who leads congregational Prayer) do if he wishes to travel, or if he goes to another place that is not far away, or if he travels on a Friday morning and is not able to come back for the Jumu`ah (Friday) Prayer until the following Friday? I mean, if an Imam travels to another place that is not very far away, leaving his Masjid (mosque) for a whole week, can he deputize someone to lead the people in the Jumu'ah Prayer? Some people tell him that it is not permissible for him to travel on Friday as he is the Imam of the Masjid, and the Imam who leads the people in the Jumu`ah Prayer, and so he should never travel on a Friday. Is this true? They say that if it is not a Friday, it is not a problem if the Imam does not come for the Salah (Prayer), although there is no one else

to carry out his duties in the Masjid. If the Imam has something urgent to do, whether it is a Friday or not, can he say to his deputy or the Mu'adhin (caller to Prayer), "O so-and-so! I have to go somewhere, so if the time for the Salah becomes due, do not wait for me," just to let them know that he will not be there? Please answer me citing proofs, may Allah grant you success.

A: If the reality is as you mentioned, there is no harm in deputizing someone to lead the people in the Jumu`ah Prayer and other Salah, provided that the deputy is capable. If he is not capable, this is not permissible; and the Imam should be advised to be diligent and always present in the Masjid, or his superiors should be informed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 8572

Q 2: what is the ruling on a person who works in a company that prevents him from offering the Jumu`ah (Friday) Prayer? Should he offer two or four Rak`ahs (units of Prayer) at home?

A: A Muslim should take a job that does not prevent him from fulfilling the obligations, including the Jumu`ah Prayer. He should coordinate with his direct manager to give him a chance to offer the Jumu`ah Prayer if he is in a country where Jumu`ah Prayer is offered.

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The second question of Fatwa no. 11574

Q 2: the Jumu`ah (Friday) Prayer is two Rak`ahs (units of Prayer). Is it permissible for the Imam (the one who leads congregational Prayer) to recite one Surah after Al-Fatihah in both of them, or should he recite a different Surah in each Rak`ah?

A: It is prescribed for the Imam to recite in the Jumu`ah Prayer Surahs Al-A`la and Al-Ghashiyah, Al-Jumu`ah and Al-Munafiqun, or Al-Jumu`ah and Al-Ghashiyah, according to what was authentically reported from the Prophet (peace be upon him). It is permissible for the Imam to recite any Surah other than the mentioned ones; it is also permissible for him to recite one Surah divided between the two Rak`ahs, and his Salah is considered valid.

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preaching after Salah

Fatwa no. 5186

Q: It is known to Your Eminence that it never took place in the era of the Messenger of Allah (peace be upon him), the Rightly-Guided Caliphs, the Tabi`un (Followers, the generation after the Companions) or the Salaf (righteous predecessors) that there was a Khutbah (sermon) or preaching immediately after the Jumu`ah (Friday) Prayer. It was mentioned in the Sahih (authentic) Hadith, (If anyone introduces in our matter (i.e. religion) something which does not belong to it, will have it rejected.) **and also,** (A person who does any act for which there is no sanction from our behalf, that is to be rejected.) **The Hadith also states,** (Avoid novelties (in religion).) **More important than all this is Allah's saying,** (Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land) **A person who delivers a Khutbah immediately after Salah (Prayer) disobeys Allah's order of dispersing through the land. I would like to inquire whether it is permissible to deliver a Khutbah or preach to people after the Jumu`ah Prayer? We are not against preaching after any other Fard (obligation); we support it. May Allah protect and guard you.**

A: There is no evidence on preventing preaching after Salah. It is known that the intention of preaching differs according to the purpose of the preacher, the needs of the people and the status of the Imams (leaders of congregational Prayer). As for the Ayah you mentioned, there is no contradiction between it and preaching. If a person wants to sit and listen or leave, they have the choice.

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Salat-ul-`Eidayn (the Two Festivals' Prayer)

(Part No. 8; Page No. 284)

Ruling on Salat-ul-`Eidayn

Third question of Fatwa No. 9555

Q 3: is Salat-ul-`Eidayn an obligatory or a Sunnah (a commendable act)? What is the punishment for abandoning it?

A: Both Salat-ul-`Eidayn, meaning, `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) are collective obligations. However, according to some scholars they are individual obligations just like Jumu`ah (Friday) Prayer that a believer should not abandon.

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Second question from Fatwa No. 6505

Q 2: is it obligatory upon women to perform Salat-ul-`Eid (the Festival Prayer)? if they have to do so, should they perform it at home or at a Musalla (a place for Prayer)?

A: It is not obligatory upon women to perform Salat-ul-`Eid, but they are recommended to do it as it is a Sunnah for them. They can perform it in a Musallah along with Muslims because the Prophet (peace be upon him) ordered them to do so.

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Women going out for `Eid Prayer

Fatwa no. 8072

Q: Your Eminence, I am the Imam of Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) in Al-Far`, a village in the province of Al-`Ays located in Yanbu`. People in our neighborhood do not allow women and children to attend Salat-ul-`Eid (the Festival Prayer). I drew their attention two days in advance before the last `Eid-ul-Fitr (the Festival of Breaking the Fast) that this contradicts the Sunnah and that they should follow the Sunnah of our Prophet Muhammad (peace be upon him) and bring women and children to the Musalla (a place for Prayer). I only intended to revive this deserted Sunnah. I started with my family, my wife and children, but unfortunately no other women attended the Salah. People even criticized me for bringing my children and wife to the `Eid Prayer; some complained to an officer in the Ministry of Endowments in Yanbu` Al Bahr who asked me not to repeat this act again as they claim it distracts those offering Salah. I would like that your Eminence issue a Fatwa explaining the ruling regarding this matter and to warn from even more grievous habits such as,

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women going out and shaking hands with non-Mahram males (not a spouse or an unmarriageable relative), kissing their heads, etc, despite I have been warning them against these habits in Friday Khutbahs (sermons) on every occasion. I would like, your Eminence, that the Fatwa be read to them on Jumu`ah (Friday) Prayer before the `Eid. May Allah reward you and all Muslims.

A: Firstly, it is an act of Sunnah that women go out to Salat-ul-`Eid. It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others on the authority of Um `Atiyyah (may Allah be pleased with her) that she said: "We are ordered" and in another narration: (The Prophet (peace be upon him) commanded us to bring out adolescent girls, menstruating women and virgins, but the menstruating women were to stay away from the place of Prayer.) In another narration: (We were ordered to go out (for `Eid) and also to take along with us adolescent girls and virgins staying in seclusion.) It was mentioned in the narration of Al-Tirmidhy: (The Messenger of Allah (peace be upon him) used to allow the adolescent girls, and virgins staying in seclusion to go out for the two `Eids. As for the menstruating women, they should keep away from the place of Prayer but they could present themselves at the religious gathering and invocation of Muslims. Upon this one of them (women) said: 'O Messenger of Allah! Is there any harm for a woman to stay at home if she does not have a garment?' He (peace be upon him) said: 'Her sister (in Islam) should lend her a garment.') In the narration of Al-Nasa'iy:

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(Hafsah bint Sirin said that Um `Atiyyah never mentioned the Messenger of Allah (peace be upon him) without saying, "May my father be sacrificed for him." I asked her, "Did you hear the Prophet

(peace be upon him) say such and such?" She replied, "Yes, may my father be sacrificed for him, I heard him saying that we should bring out the young girls and those who were secluded, or the young girls who were secluded, and the menstruating women, so that they could witness the blessings of `Eid and see the gathering of the believers, but those who were menstruating were to keep away from the Prayer-place itself.") Therefore, it becomes clear that is a stressed act of Sunnah to let women go out to Salat-ul-`Eid provided that they go out modestly dressed (in accordance with the Islamic code of woman's dress) and do not reveal their attractions, as is known from other evidence.

With regard to letting discerning boys go out to `Eid Prayer, Jumu`ah (Friday) Prayer, etc., this is something which is well known and is allowed in Islam, due to the many proofs to that effect.

Secondly, it is forbidden to shake hands with a non-Mahram woman (not a spouse or an unmarriageable relative) for the Prophet (peace be upon him) said: (I do not shake hands with women.) `Aishah (may Allah be pleased with her) said: (The hand of the Messenger of Allah (peace be upon him) never touched the hand of any woman, but he only used to take their pledge of allegiance orally.)

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That is because shaking hands with non-Mahram women (women lawful to marry) is one of the reasons of Fitnah (temptation).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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children praying `Eid

First question of Fatwa No. 9291

Q 1: There is a prevalent habit in our town. This habit is related to children who go to the Musalla (a place for Prayer) for `Eid (Festival). They do not offer the Salah (Prayer), they just sit near the Masjid (mosque) playing and making loud noises expressing their joy for `Eid. Thus, they disturb the worshipers who are not able to follow the Khutbah (sermon). The children continue to play until the worshipers finish their Salah then they return home with the latter. I asked them to stop this bad habit but in vain. Please tell me what is the ruling on this habit that the children of successive generations are following.

A: Children who are seven years old or older should not be

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prevented from coming to the Mussala of `Eid. This is because the Prophet (peace be upon him) said: ﴾Command your children to pray when they are seven years old, and beat them for (neglecting) it when they are ten years old; and arrange their beds (to sleep) separately.﴿ However, children should be advised and guided to follow the etiquettes of Islam, to adhere to the rights of Salah and the worshipers, to listen to the Khutbah and admonitions, and not to speak loudly lest they disturb the Khatib (preacher) and those who are listening to him. On the other hand, the parents and guardians of children should be made aware of that so they may refine their children and discipline them. At the same time, the parents and guardians should be moderate; they should neither repress their children nor give them full rein to play frivolously and disturb the worshipers. Allah (Exalted be He) is the Only One from whom we should seek help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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postponing Salat-ul-`Eid (the Festival prayer) after the Day of `Eid

Fatwa No. 1944

Q: Is it permissible to delay performing Salat-ul-`Eid to the second day of sighting the new moon of Shawwal in order that all Muslim workers can take leave to attend it? Due to the fact that the `Eid day is not previously known,

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it is very difficult for them to inform those who are responsible about taking a certain day off for vacation.

A: Salat-ul-`Eid is a collective duty. If a group of people perform it, there will be no blame on others. A group of scholars said that it is an individual duty as Jumu`ah (Friday) Prayer. As long as the Islamic center performs Salat-ul-`Eid due to sighting the new moon, therefore, the Salah performed in the Islamic center is sufficient for those who do not attend it. It is not permissible to delay it until the second or third day of Shawwal in order that all Muslims in London can attend it. Delaying it to the second or third day of Shawwal contradicts what is unanimously agreed upon among the Companions and those who came after them. There is no scholar who held this view according to our knowledge. But they are permitted to delay it until the second day if they did not know, until Zawal (midday), that this day is `Eid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Places for offering Salat-ul-`Eid

Fatwa no. 6153

Q1: Is it obligatory that the place chosen for Salat-ul-`Eid (the Festival Prayer) is Waqf (endowment) land for the Muslims or it can be performed

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anywhere?

Q2: Is it obligatory that the place for Salat-ul-`Eid is far from the city or the village?

Q3: What if there is a big city that has no specific place outside the city for Salat-ul-`Eid, but there are many spaces inside the city that the non-Muslim government owns and they give permission to hold Salat-ul-`Eid there?

Q4: How many Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") are there in the Two `Eid Prayers and in what positions are they uttered during the Salah, according to the Sunnah of the Messenger (peace be upon him)?

A: Firstly: Salat-ul-`Eid should be offered in open areas, but it is not necessary for the place to be Waqf land for the Muslims, nor be far from the city or the village.

Secondly: If there is no specific place for Muslims to offer Salat-ul-`Eid and there is a place where it can be held, which is owned by a non-Muslim government that permits the Muslim residents to offer Salah (Prayer) there, it is permissible to perform the Salah there, and there is no harm in doing so, if Allah so wills.

Thirdly: The number of Takbirs during Salat-ul-`Eid is seven in the first Rak`ah (unit of Prayer), including the opening Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer), and five in the second Rak`ah, not including the Takbir said upon rising from Sujud (prostration) to offer the second Rak`ah. The positions of saying Takbir: in the first Rak`ah after Takbirat-ul-Ihram, and in the second: after the Takbir said upon standing up from Sujud for offering the second Rak`ah.

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Dedicating more than one place to offer `Eid Prayers in one city

Seventh question of Fatwa no. 3081

Q 7: The Muslim Association hires a large hall to use as a place for Salat-ul-`Eidayn (the Two Festivals' Prayer). Is it permissible for a group of Muslims who are about thirty miles away from that hall to make Salat-ul-`Eid (the Festival Prayer) in their Masjid (mosque) bearing in mind that means of transportation are available? Is it preferred that the majority of Muslims pray in one hall instead of offering Salat-ul-`Eid in more than one congregation?

A: It is preferred for the majority of Muslims to pray if they are able to do so. However, if there is difficulty to gather in one place; they may offer the Salah (Prayer) in their town which is about thirty miles away from the place in which Salat-ul-`Eidayn is established.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 2835

Praise be to Allah; and may peace be upon His Messenger, his family and Companions! The Permanent Committee for Scholarly Research and Ifta' has read the questions submitted from the Head of the Islamic Council in Canada to His Honor Chairman which are referred by the number 3539/1/D in 3/1/1400 A.H. These questions include an introduction in addition to some questions which were answered.

The introduction:

Many years ago, Masjids (mosques) were very rare here in Canada . So, the Muslims used to rent a hall for Salah (Prayer) in any hotel, school or church for a couple of hours on Fridays and Sundays.

Later, many Masjids were built to offer the five congregational Prayers, except Salat-ul-`Eid (the Festival Prayer), as the place is usually too small to offer them. So, they continued to rent large halls which can hold hundreds, or sometimes thousands of people.

Most of these halls are owned by the city council or private companies. They were originally built for amusement, such as dancing, semi-nude skiing, gambling, drinking wine, and circus performances. This resulted in the following :

1- Masjids became deserted on the days of Islamic festivals.

2- There are so many people who do not know the address of the Masjids, because the announcements for Salah always give directions to these meeting halls, not in the Masjids, so people have become accustomed to frequenting these

halls.

3- People, especially women, feel differently towards a meeting hall than they do towards a Masjid, which implies holiness. Thus, they go to the hall fancily dressed and wearing makeup and perfumes. If the Salah were held in the Masjid, this would not occur.

4- As the general atmosphere of the hall is social, it is natural that men and women intermingle. Thus, it turns into a party, not Salah and a form of `Ibadah (worship).

5- Every year on the occasion of Salat-ul-`Eid, television channels photograph the men and women from every direction. When the photos are published in the newspapers, it seems as if we were attending a wedding party, not Salah.

6- Many non-Muslims are usually invited, such as the mayor, some deputies and prominent men. They sit in the corners of the hall to watch the Muslims while they are offering Salah. The naive Muslims think that this is one of the ways of Da`wah (calling to Islam); whereas the non-Muslims regard it as just amusement. If we offer Salah in the Masjid, these people will not be able to watch the Muslim women, as there is a special place for them to offer Salah.

Although the Muslims undoubtedly clean the hall before offering Salah there, their conscience remains unclear, as they had removed Najasah `Ayniyyah (ritual impurity with discernable characteristics), but they have not removed

Najasah Hukmiyyah (ritual impurity without discernable characteristics). How can they offer Salah in a hall that was originally established for prohibited types of amusement? Yesterday there was a wine party, and tomorrow there will be a promiscuous dance.

The question is:

Your Honor, Sheikh `Abdul-`Aziz Head of the Ifta' Department in Riyadh, Saudi Arabia. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

Some years ago, the Muslims introduced a new tradition to Salat-ul-`Eid in this country. They abandon the Masjids on the day of the feast because they are too small, and they rent a hall which has been originally established for prohibited types of amusement in order to offer Salah there. They do so on the basis that the Messenger of Allah (peace be upon him) used to offer Salat-ul-`Eid outside Al-Madinah in the desert, except when there was an excuse. Accordingly, we would like to receive your answer to the following questions:

Q 1: is it a must in Salat-ul-`Eid that all the people offer it in the same place and at the same time, regardless of the place?

A 1: First, it is not a prerequisite for the validity of Salat-ul-`Eid that it be offered in the same place. However, it is better to be offered in the same place, preferably in the desert if possible. If it is difficult, such as when the town is so large, it is permissible to offer it in two places or more in the desert as much as will be convenient for them. If it is difficult to offer in an open area due to rain for instance,

they can offer it in a Masjid if there is enough space, as much as will be convenient to them. Otherwise, they can offer it in groups; each group in the Masjid where it is easier for them to offer Salah in.

Second, in case of offering Salah in more than one place, whether in the desert or in Masjids, a group of the people can offer it first, and another group later, provided that all of them offer it in the time between sunrise and the prescribed time of Zhuhr (Noon) Prayer.

Q 2: Is it permissible to offer Salah in a hall that was originally established for dancing, drinking wine and gambling, although there is a Masjid in the city?

A 2: It has been revealed in the answer to the first question that it is a Sunnah to offer Salat-ul-`Eid in the desert if possible. Otherwise, it should be offered in Masjids. Thus, it cannot be offered in a hall that was originally established for holding parties if there are Masjids, as it is considered neither a Masjid nor desert, and because it was originally established and is still used for committing acts that incur Allah's dipleasure, such as drinking wine. It was not established on a basis of Taqwa (fearing Allah as He should be feared), but to disobey Allah.

Thus, it becomes like Masjid Al-Dirar which Allah prohibited the Prophet (peace be upon him) from

offering Salah therein in His statement, ﴾Never stand you therein.﴿ Offering Salah in such places still being used for their original purposes affects the Khushu` (the heart being attuned to the act of worship) required in Salah and contradicts the spirit of being in a place of `Ibadah. Renting such a hall while people can offer Salah in the Masjids or in the desert is a form of wasting money and assisting corrupt people in their corruption.

Q 3: Does cleaning these places remove Najasah `Ayniyyah and Najasah Hukmiyyah?

Q 4: If Salah is permissible there, does this mean that necessities make restrictions permissible?

A 3, 4: If they are cleaned by pouring water until Najasah is removed, these places are considered ritually pure. If it is just by sweeping, they are not considered ceremoniously pure, unless Najasah is just dust or pebbles which are not fixed to the ground. In this case, it is cleaned just by sweeping. However, you mentioned in the introduction that the people spread clean rugs on the ground after sweeping it. Thus, they offer Salah on clean rugs, not on Najasah. Prohibiting Salah there is just for the reasons previously mentioned in the answer to the second question, not because the ground itself is cereomoniously impure. Thus, it cannot be said that it is because

necessities make restrictions permissible.

Q 5: If it is permissible, which is more rewarded, offering Salah there at the same time or offering Salah in the Masjid in two groups?

A: It has been previously mentioned that offering Salah in such places is impermissible except in case of necessity. Thus, it cannot be compared to offering Salah in the desert or in Masjids.

As for Salat-ul-`Eid in two groups in the Masjid, it is impermissible. This can be avoided by offering it in the desert if possible, by building a second floor in the Masjid, expanding it or building a more spacious Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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offering Salat-ul-`Eid (the Festival Prayer) in a sports club

Seventh question from Fatwa No. 6288

Q 17: What is the legal decision concerning the following deed: some youth invited people to offer Salat-ul-`Eid at one of the sports club as an act of reviving the Sunnah.

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It would be taken into consideration that the clubs are surrounded with houses and the place allocated for Salah is fenced. Indeed, these playgrounds are not designated for Salah but for play and amusement.

A: Performing Salah in such places is valid. You should contact the competent authority e.g. the Ministry of Endowment and Islamic Affairs, and relate the matter to them, as this is one of its responsibilities. They should set places for Salat-ul-`Eid for the people of the country. If they are already fixed, they should prevent these youth from offering Salat-ul-`Eid in the clubs so that they will offer it with Muslims in the designated Masjids (mosques) for this purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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takbir in Salat-ul-'Eid

The third question of Fatwa no. 1732

Q3: Why is it Sunnah to utter Takbir (saying: "Allahu Akbar [Allah is the Greatest]") twelve times before we recite Surah Al-Fatihah in Salat-ul-'Eid (the Festival Prayer)? And what is the benefit of this and why do we do it in Salat-ul-'Eid and not in the Five Obligatory Prayers?

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A: The basic ruling in acts of 'Ibadah (worship) is that they are Tawqif (bound by a religious text and not amenable to personal opinion). We should worship Allah in the manner He (Exalted be He) and His Messenger (peace be upon him) told us to, whether we know the wisdom behind this or not. This is especially so regarding acts of 'Ibadah, such as Salah (Prayer), Sawm (Fasting), and Hajj, as the intellect has no role to play in these. It also includes what the Prophet (peace be upon him) ordained in regard to saying Takbir six or seven times after the Takbirat-ul-Ihram (saying: "Allahu Akbar" upon starting Prayer) before reciting Surah Al-Fatihah in the first Rak'ah (unit of Prayer) of the Two 'Eid Prayers, and saying it five times before reciting Surah Al-Fatihah in the second Rak'ah of the Two 'Eid Prayers, which is different from the Five Obligatory Prayers. We have to believe in whatever Allah (Exalted be He) and His Messenger (peace be upon him) prescribed for us, surrender to Him, and listen and obey. The basic ruling in this is to know how to perform the 'Ibadah, rather than the reason for it. A servant must not interfere in matters belonging to Allah alone, such as the acts of 'Ibadah, their types, and the manner in which they are offered. The servant must not ask why Allah has prescribed this and not that, or what can be the benefit of a certain rule that He laid down. In fact, the servant's duty is to know what Allah and His Messenger have prescribed and act upon it. If the wisdom behind an act of 'Ibadah is unveiled to them, all praise be to Allah; if not, they should surrender to Allah's Decree, obey Him, and be certain that Allah does not prescribe anything unless there is a wisdom behind it and it is for the own good of the servants. Allah (Glorified be He) is All-Wise and All-Knowing in All His Words, Deeds, Laws, and Decree, as He (Exalted be He) says (what means): ﴾Certainly your Lord is All-Wise, All-Knowing.﴿ What we have said is also confirmed by the Saying of Allah (Glorified be He): ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿

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Also, the words of the Prophet (peace be upon him), ﴾"Pray as you have seen me praying."﴿ (Related by Al-Bukhari in his "Sahih [Book of Authentic Hadith]") The Prophet (peace be upon him) also said during the Farewell Hajj, ﴾"Learn your rituals from me."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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What is said between the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in Salat-ul-`Eid (the Festival Prayer)?

Fatwa no. 10557

Q: What should a Ma'mum (a person being led by an Imam in Prayer) and Imam say between the seven Takbirs in the first Rak`ah (unit of Prayer) and the five Takbirs in the second Rak`ah in Salat-ul-`Eid? Can one say: "Subhan Allah (Glory be to Allah), Alhamdu lillah (Praise be to Allah), La ilaha illa Allah (There is no god but Allah), and Allahu Akbar (Allah is the Greatest)"?

A: A person is required to say Takbir seven times in the first Rak`ah of Salat-ul-`Eid at the beginning of his Salah.

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A person is also required to say Takbir five times in the second Rak`ah raising his hands for every Takbir. One is legally permitted also to say Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). One is permitted also to ask Allah to confer peace and blessings upon the Prophet (peace be upon him) between every Takbir and the other.

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Du`a (supplication) in Salat-ul-`Eid (the Festival Prayer)

Fifth question of Fatwa No. 3189

Q 5: What is a Du`a' to be said in Salat-ul-`Eid

A: We do not know of any particular Du`a' to be said by Muslims in Salat-ul-`Eid or the day of `Eid (Festival). However, it is recommended for them to recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") during the two nights before `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice), the day of `Eid-ul-Fitr until the Khutbah (sermon) finishes, the days of `Eid-ul-Adha until the end of Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), and the first ten days of Dhul-Hijjah for Allah (Glorified be He) says regarding `Eid-ul-Fitr: ﴿(He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you﴾

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There are also some Hadiths and Athar (narrations from the Companions) to the same effect.

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The second question of Fatwa no. 4454

Q2: When we went to Salat-ul-'Eid-ul-Adha (the Prayer on the Festival of the Sacrifice) someone who had died was brought to offer the Funeral Prayer for them. The Imam (the one who leads congregational Prayer) performed Salat-ul-'Eid and then delegated another man to deliver the Eid Khutbah (sermon). After that, the same Imam offered the Funeral Prayer and the people disbursed after the burial. What is your opinion on this? Please advise us and may Allah reward you with goodness!

A: the Sunnah (the example of the Prophet) is that one person leads the people in Salat-ul-'Eid and preaches them the Khutbah. However, it is deemed sufficient for them if one person leads the people in the Salah and another preaches them the Khutbah, as in the Jumu'ah (Friday) Prayer.

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Offering Tahiyyat Al-Masjid to the place of the `Eid Prayer

Fatwa no. 12515

Q: As the places where Salat-ul-`Eid (the Festival Prayer) and Salat-ul-Istisqa' (Prayer for rain) are offered become known Masjids (mosques), are fenced, and a part of Muslims' inviolable endowments. There is a big dispute regarding Tahiyyat-ul-Masjid (two-unit Prayer to honor the mosque) whether it is desirable or forbidden, due to the authentic Hadith related by Al-Bukhari: The Prophet (peace be upon him) did not offer supererogatory Salah before or after the `Eid. We wish to refer this issue to his highness Shaykh `Abdul-`Aziz ibn Baz to clarify the matter and explain the soundest opinion of scholars. Should we offer Tahiyyat-ul-Masjid on entering these Masjids (mosques)? What is the ruling if Salat-ul-`Eid was performed in a Masjid where Jumu`ah (Friday) Salah is performed? We wish you would clarify this and the ruling on offering a supererogatory Salah in the `Eid Masjid before or after the Salah. If it is prohibited, is it prohibited for both the Imam and the follower or only for the Imam? May Allah preserve you.

A: When Muslims offer Salat-ul-`Eid or Salat-ul-Istisqa' outside their residence; it is not permissible for the people who come to the praying place to offer supererogatory Salah; whether Tahiyyat-ul-Masjid or any other Salah. This is confirmed by the Hadith related by Al-Bukhari and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them): ﴿The Prophet (peace be upon him) came out on the Day of `Eid Al-Fitr and prayed two Raka`ahs without performing any Prayer before or after them.﴾

If the `Eid Salah or Salat-ul-Istisqa' is observed in one of the usual Masjids, there is no harm in offering Tahiyyat-ul-Masjid upon entering the Masjid and no other supererogatory Salah is required therein.

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making up for the 'Eid Prayers

Fatwa No. 2328

Q: On the morning of `Eid-ul-Fitr (the Festival of Breaking the Fast) when we arrived at the Prayer Place in one of the suburbs of the city of Al-Ta'if, in the area of Banu Malik, we found that the Imam had finished the Salah (Prayer) and was about to finish the Khutbah (sermon). The latecomers asked one of them to lead Salah. Their number exceeded fifty people, so he led them in a two unit Salah during the Khutbah. After the end of the Salah,

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a dispute arose on the validity of their Salah. Some said that the Salah was valid. Could you please advise us? Was this Salah valid or not? May Allah guide you to good. Assalam Alaikum.

A: Salat Al-`Eidayn (Prayers of the two Feasts) is a collective duty. When a group of people offer it, others are exempted from sin. As in the case in question, offering what is obligatory had been done by those who offered Salah first and attended the Khutbah of the Imam. Whoever missed it and wished to make up for it may do so without a Khutbah after. This is the saying of Imam Malik, Al-Shafi`y, Ahmad, Al-Nakh`y, and other scholars. The origin in this regard is the Prophet's saying (peace be upon him) ﴾When you head for prayer, come to it walking with tranquility, and pray the Rak`ahs that you have caught of Salah, and complete what you have missed.﴿ It is narrated that Anas (may Allah be pleased with him) used to gather his family and his servants for Salah, when he would miss Salat-ul-`Eid (the Festival Prayer) then his servant `Abdullah ibn Abu 'Utbah would lead them in Salah where he says: Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Those who attend the prayer of `Eid while the Imam is delivering the Khutbah have to listen to the Khutbah and then make up for the Salah afterwards so as to combine both benefits.

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Second question from Fatwa No. 4517

Q 2: what is the ruling on a person who catches the Tashahhud (a recitation in the sitting position in the second unit of Prayer) in Salat-ul-`Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain), should he perform the two Rak`ah and do as the Imam did or what should he do?

A: Whoever catches only the Tashahhud of Salat-ul-`Eid or Salat-ul-Istisqa' should perform two Rak`ahs during which he should do the acts done by the Imam such as Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), recitation, bowing down, and prostration.

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The second question of Fatwa no. 5954

Q2: Some people arrived late for Salat-ul-'Eid (the Festival Prayer) and performed the Salah (Prayer) while the Imam (the one who leads congregational Prayer) was delivering the Khutbah (sermon). Is this permissible or not?

A: It is better for the late-comers to listen to the Khutbah first and then perform Salat-ul-'Eid, so as to combine the benefits of the two virtuous deeds, and they should also be advised to come early so they will not miss Salat-ul-'Eid in congregation with the Imam.

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general Takbir (saying: "Allahu Akbar [Allah is the greatest]") at `Eid-ul-Adha (the Festival of the Sacrifice)

Fatwa No. 1185

Q: What is your opinion regarding offering general Takbir in `Eid-ul-Adha? Does it continue until the thirteenth day of Dhul-Hijjah? Is there any difference between a person who is performing Hajj and a person who is not?

A: One should continue offering general Takbir until the end of the thirteenth day of Dhul-Hijjah. There is no difference in this regard between a person who is performing Hajj and others. Allah (Exalted be He) says: ﴾and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)﴿ and ﴾And remember Allâh during the appointed Days.﴿ Al-Bukhari reported that Ibn `Abbas said: "Al-Ayam Al-Ma`lumat (appointed days) are the first ten days of Dhul-Hijjah and Al-Ayam Al-Ma`dudat (appointed days) are 11th, 12th and 13th day of Dhul-Hijjah." Al-Bukkhari also said that Ibn `Umar and Abu Hurayrah (may Allah be pleased with them both) used to go to the market in the first ten days of Dhul-Hijjah in order to offer Takbir.

People used to follow their example in offering Takbir.

It was also reported by Al-Bukhari as a commentary that Ibn `Umar used to offer Takbir during these days in Mina, after finishing every Salah (prayer), in his bed and pavilion, and while sitting or walking.

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takbir on the Days of tashriq

The first question of Fatwa no. 6043

Q1: Allah (Exalted be He) has commanded us to engage ourselves in continuous Dhikr (Remembrance of Allah) during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). What is the evidence for this, how is it performed, and how many times should it be done?

A: Allah (Exalted be He) orders us to remember Him unlimitedly on the Days of Tashriq, saying (what means): ﴾And remember Allâh during the appointed Days.﴿ There is nothing in the Qur'an or the Sunnah of the Prophet (peace be upon him) that specifies the number or the form of Dhikr to be recited after the Five Obligatory Prayers on the Days of Tashriq. One of the most authentic reports concerning the formula of Takbir (Magnification of Allah) during that time is what was narrated by 'Abdul-Razzaq, with an authentic Sanad (chain of narrators), on the authority of Salman Al-Farisy (may Allah be pleased with him), who said,

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"Say: 'Allahu Akbar! Allahu Akbar! Allahu Akbar! Allahu Akbaru Kabira! (Allah is the Greatest! Allah is the Greatest! Allah is the Greatest! Allah is the Greatest of all Greatness!)'" It was said that the Takbir should be recited twice followed by: "La ilaha illa-Allah, wa Allahu Akbar! Allahu Akbar, wa lillahi'l-hamd (There is no deity but Allah. Allah is the Greatest! Allah is the Greatest, and all praise is due to Allah)." This was reported on the authority of 'Umar and Ibn Mas'ud (may Allah be pleased with them both).

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The second question of Fatwa no. 8340

Q2: it is authentically reported that reciting the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) is Sunnah (an act following the example of the Prophet). Should the imam (the one who leads congregational Prayer) recite the Takbir and then the people repeat it after him or should each person recite the Takbir by themselves quietly or loudly?

A: Each person should recite the Takbir individually out loud. It has not been authentically reported from the Prophet (peace be upon him) that he performed a collective recitation of the Takbir, and he (peace be upon him) said, ("Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")

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Fatwa no. 9887

Q: We would like your Eminence to enlighten us regarding the ruling on reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and the days of `Eid-ul-Fitr (the Festival of Breaking the Fast) in groups. This happens when the Imam (the one who leads congregational Prayer) says after each Salah (Prayer): Allahu Akbar, Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah, Allahu Akbar, Allahu Akbar Wali-l-Lahi-l-Hamd i.e. Allah is the Greatest (thrice), there is no deity but Allah, Allah is the Greatest, Allah is the Greatest and all Praise be to Allah. Then, the congregation repeats the same three times in one loud and melodious voice. They do so after each Salah for three days and this habit is prevalent in some of the southern towns.

A: Reciting Takbir is recommended at any time during the two nights before `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) and during the first ten days of Dhul-Hijjah. It is also recommended after each obligatory Salah starting from the Fajr (Dawn) Prayer of the day of `Arafah (9th of Dhul-Hijjah) until the end of the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) for Allah (Exalted be He) says: ﴾(He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you﴿ He (Exalted be He) also says: ﴾And remember Allâh during the appointed Days.﴿ Moreover, it is narrated that Imam Ahmad (may Allah be merciful with him) was asked: "What is the ruling on reading Takbir from Fajr Prayer on the day of `Arafah until the last day of Tashriq? Imam Ahmad said: "This is recommended by the unanious agreement of Muslim scholars". Nevertheless, reciting Takbir loudly in a group is not Mashru` (Islamically acceptable). Rather, it is Bid`ah (innovation in religion) for it is authentically narrated that the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ In addition, this practice was not done by our righteous predecessors; neither by the Sahabah (Companions of the Prophet) nor by the Tabi`un (Followers, the generation after the Companions of the Prophet) nor by those who followed the Tabi`un. These people are the example that Muslims should follow instead of creating Bid`ah in the Din (religion).

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Fatwa no. 10777

Q: I hear some people reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after each Salah (Prayer) during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) until the 'Asr (Afternoon) Prayer of the third day. Is this correct or not?

A: It is prescribed to recite an unrestricted [in terms of time. Ed] or a restricted Takbir during 'Eid-ul-Adha (the Festival of the Sacrifice). The unrestricted Takbir can be recited at any time from the beginning of Dhul-Hijjah until the last Day of Tashriq. The restricted Takbir should be recited after the Obligatory Daily Prayers starting from the Fajr (Dawn) Prayer of the Day of 'Arafah until the 'Asr Prayer on the last Day of Tashriq. The evidence for the permissibility of doing this is the Ijma' (consensus of scholars) and the practice of the Sahabah (Companions of the Prophet, may Allah be pleased with them).

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Adhan for Salat-ul-'Eid

The fourth question of Fatwa no. 1002

Q4: what is the opinion on using a microphone to call people to come to Salat-ul-'Eid-ul-Fitr (Prayer for the Festival of Breaking the Fast) and 'Eid-ul-Adha (the Festival of the Sacrifice)? Also, what is the opinion on teaching them that this Salah (Prayer) is obligatory and includes reciting the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") six times?

A: The guidance and teachings of the Messenger of Allah (peace be upon him) indicate that there should be no Adhan (call to Prayer) before either Salat-ul-'Eid-ul-Fitr or 'Eid-ul-Adha to summon people to the Musalla (place for Prayer) or to teach them the ruling on this Salah. It should not be done by either a microphone or anything else, as its time is known - Al-Hamdu lillah (all praise be to Allah). Allah (may he be Exalted) says:﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day﴿ The rulers and scholars should clarify the ruling on this Salah to all Muslims before the day of 'Eid. They should explain how it is to be performed and what is to be done before and after it, so the people can prepare themselves to go to the Musalla (place for Prayer) on time and perform the Salah in accordance with the Islamic prescribed way.

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The fifth question of Fatwa No. 3568

Q 5: when announcing the start of Salat-ul-`Eid (the Festival Prayer) should the Imam say, "Al-Salatu-jami`ah (prayer is about to begin) or should he pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) without making this announcement? The Imam who led us in Salat-ul-`Eid this year prounounced Takbirat-ul-Ihram without announcing the start of the prayer. After the Salah, I discussed this matter with him and he told me that as long as those offering prayers behind the Imam can see him, it is not permissible to call for Salah. Is what he said correct?

A: When the Imam starts Salat-ul-`Eid, he should say Takbirat-ul-Ihram and not "Al-Salah Jami`ah", or "Salat-ul-`Eid", or any other saying for there is no evidence that indicate this. However, the Imam should call people by saying, "Al-Salah Jami`ah" in Salat-ul-Kusuf (Prayer on a solar eclipse) and Salat-ul-Khusuf (Prayer on a lunar eclipse)."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7287

Q: We notice that during Salat-ul-Istisqa' (Prayer for rain) and Salat-ul-'Eid (the Festival Prayer) the Imam (the one who leads congregational Prayer) comes to the Musalla (place for Prayer) and performs two Rak'ahs. He recites the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") one after another without saying a Du'a' (supplication) between them, or Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), or Tasbih (saying: "Subhan Allah [Glory be to Allah]"). However, when I read the Fiqh (Islamic jurisprudence) of Imam Ahmad ibn Hanbal (may Allah be merciful to Him), and looked closely into the manner of performing Salat-ul-Istisqa' and Salat-ul-'Eid, I found the following: They are performed without an Adhan (call to Prayer) or Iqamah (call to start the Prayer), someone just calls people to gather for the Prayer, saying: "As-Salatu Jami'ah (Gather for Prayer)." After that the Imam recites the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), recites the Takbir six times in the first Rak'ah (unit of Prayer) and four times in the second Rak'ah, or seven in the first Rak'ah and five in the second. The Imam should separate each Takbir by saying: "Allah is the Greatest of all and all praise be to Allah in abundance! Glory be to Allah, the Great, and all praise be to Him in the morning and in the evening. May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions in abundance."

I noticed, dear Shaykh, that some Imams do not recite this Du'a' out loud or subvocally, or summon the people to the Salah (Prayer) by saying, "As-Salatu Jami'ah" before the Salah. The call, recitation of Takbir and Tahmid, and invocation of Allah's Blessings upon the Prophet (peace be upon him) are authentically reported in the Noble Sunnah of the Prophet (peace be upon him) and should be said between each two utterances of Takbir. I would like Your Eminence to explain the ruling on the previously mentioned Takbir, Tahmid, and invocation of Allah's Blessings upon the Prophet (peace be upon him) between each two utterances of Takbir, and the call before Prayer. Is it permissible for the Imam to not recite them, or should he recite them out loud or subvocally in the Salah, even though it is an act of Sunnah. Eight years ago or so, I heard that some Imams recite them out loud

between each Takbir, from a righteous Imam who often practices I'tikaf (seclusion for worship in a Masjid) in Al-Bayt Al-Haram (the Sacred Mosque in Makkah) and in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). I hope that Your Eminence give us a precise answer and call all Imams to act upon the Sunnah and to honor the obligation of adhering to it and not to ignore it, or to trespass it by committing Bid'ah (innovation in religion) based on falseness and personal views. We appreciate your guidance and may Allah reward you with the best!

A: Firstly: summoning people to offer salat-ul-'Eid or salat-ul-Istisqa' by saying: "As-salatu Jami'ah" or other words is not permissible. In fact, it is a newly-invented Bid'ah, because it was not

authentically reported that the Prophet (peace be upon him) did so. In fact, he (peace be upon him) is authentically reported to have said this before Salat-ul-Kusuf (Prayer on a solar eclipse). The basic ruling is that acts of 'Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), as the Messenger of Allah (peace be upon him) said, ("Anyone who introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") and in another narration, ("Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")

Secondly: The correct view on the recitation of the Takbir in Salat-ul-'Eid is that it should be recited seven times in the first Rak'ah (unit of Prayer), including the Takbirat-ul-Ihram, and five times in the second Rak'ah without Takbirat-ul-Qiyam (saying: "Allahu Akbar [Allah is the Greatest]" upon rising from prostration), according to the authentically reported evidence from the Prophet (peace be upon him). As to the Adhkar (invocations and Remembrances said at certain times on a regular basis) recited between the utterances of Takbir, we do not know of any proven Sunnah regarding them, they are in fact reported from 'Abdullah ibn Mas'ud, Hudhayafah, and Abu Musa Al-'Ash'ary (may Allah be pleased with them). Abu Bakr Al-Athram reported that from them, as was mentioned by the author of "Al-Mughni" [Ibn Qudamah. trans.] (may Allah be merciful to him).

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Celebrations

First question from Fatwa No. 1002

Q 1: what is the ruling on the joyful celebrations held by Muslims in Trinidad on particular occasions; such as weddings, moving to a new house, birthdays, and many others? They celebrate them by reciting the Qur'an, singing eulogies to the honorable Prophet (peace be upon him) and at the end of the celebration they stand out of respect and appreciation to the Prophet (peace be upon him).

A: Firstly, the Prophet (peace be upon him) forbade secret marriages and ordered people to announce weddings. This announcement involves celebrating the wedding and moving the bride to the groom's house. Thus, it is permissible to hold these celebrations so long as they contain no unacceptable songs, are in a place where there is no mixing between women and men, or what is similar to these forbidden things.

Secondly, the Islamic Shari`ah states that there are three festivals for Muslims: `Eid-ul-Fitr (the Festival of Breaking the Fast), `Eid-ul-Adha (the Festival of the Sacrifice), and Friday. As for birthdays and the other festivals that people celebrate,

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such as New Year's Day (A.H. or A.D.), the 15th night of Sha`ban, Mawlid (the Prophet's birth day), and the day on which a king or president is appointed, these occasions and their likes were not celebrated during the lifetime of the Prophet (peace be upon him), the times of the Rightly-Guided Caliphs, or the first three centuries recognized by the Prophet (peace be upon him) as the best centuries. These celebrations exported throughout the Islamic world are considered Bid`ahs (innovation in religion) that attract Muslims in such a way that they celebrate them the same as they celebrate the Islamic festivals. In some celebrations the Muslims show great reverence for other people, spend lavishly, and permit women to mix with men. Moreover, they imitate the customs of the non-Muslim celebrations. The Prophet (peace be upon him) said, ﴾Beware of newly-invented matters, for every newly-invented matter is a Bid`ah and every Bid`ah is a going-astray.﴿ He also said, ﴾Whoever innovates something in this matter of ours that is not part of it, will have it rejected﴿ These innovated practices are clear whether they are glorifying or seeking the blessings of a person or a reward for celebrating such occasions; such as the Mawlid, the birthday of Al-Husayn the birthday of Al-Badawy, etc. These innovations also include the showing of reverence for a certain day or night such as the 15th day or night of Sha`ban and the night of Isra' (Night Journey) and Mi`raj. These celebrations and their likes are celebrated with the intention of drawing nearer

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to Allah and seeking His blessings. As for other celebrations that are not celebrated with the intention of seeking blessings and reward, they are innovated customs. Among these festivals are birthdays, new year's day and the day during which leaders are appointed. Moreover, these acts involve imitating the non-Muslims and are regarded as a means to other kinds of forbidden celebrations

which are based on glorification and drawing nearer to people other than Allah. Such acts are prohibited out of blocking the means leading to sins and avoiding copying the non-Muslims in the festivals, as the Prophet (peace be upon him) said, ﴾Whoever copies any group of people is one of them.﴿

Thirdly, reciting Qur'an is one of the best good deeds and things that draw a person closer to Allah. However, it is an act of Bid`ah to recite the Qur'an at the end of innovational celebrations. This act involves diminishing the Qur'an. As to the eulogy to the Prophet (peace be upon him), it is good as long as it shows no excessive reverence for him. The Prophet (peace be upon him) said, ﴾Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me the slave of Allah and His Messenger.﴿ He also said, ﴾Do not exceed the limits in your religion for those who preceded you were destroyed due to their excessiveness.﴿

Moreover, it is impermissible to single out this eulogy for a particular day that would be taken as a festival and special occasion.

Fourth, making everyone stand at the end of the celebration out of respect for the Prophet (peace be upon him) is not acceptable in Shari`ah and is considered a forbidden Bid`ah.

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Salat-ul-Kusuf (Prayer for a solar eclipse)

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knowing the lunar eclipse

The First and second questions of Fatwa No. 4667

Q 1: We have read what was published in Madinah magazine, issue No. 5402 published in 3/4/1402 A.H, that next Saturday there will be a total lunar eclipse from 8:30 pm. The partial eclipse will end 38 minutes after midnight of Sunday. The moon will appear from behind the earth at 1:37 am. This came to be true. What is the ruling in this case?

A: A lunar or solar eclipse can be previously realized through studying astronomy. Through this science, one can also discern if the eclipse is partial or total. There is nothing strange in this regard as it is not from the unseen matters for all people. This science is strange only to those who do not know anything about it. Telling the times of the eclipses is not a strange thing for astronomers as this is one of the branches of knowledge. This does not contradict the fact that an eclipse is one of the signs of Allah (Exalted be He) with which Allah frightens His servants in order for them to return to their Lord and to follow His guidance. But one should not believe them or work according to their sayings because they may commit mistakes. The most reliable thing in this regard is to see the eclipse itself.

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The Prophet (peace be upon him) said: ("Verily the sun and the moon are two signs among the signs of Allah by which He frightens his servants and they do not eclipse on account of the death or birth of anybody. So when you see anyone of them, observe the Prayer, supplicate Allah till it is cleared from you.")

Q 2: Observatories sometimes say that the weather in the next twenty four hours will be fine or there will be clouds that will cover most parts of the country accompanied by thunderstorms. They also say that it will rain here or there or there will be northern or southern wind or the like. What is the ruling on these things?

A: Knowing the status of weather or expecting winds, storms, rains clouds in any parts are based upon studying natural phenomena. He who has knowledge of these natural phenomena can expect, but not be sure, through scientific theories the happening of such things. Therefore, he expects and tells others what he expects, but he is not sure about it.

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Third question of Fatwa No. 8732

Q 3: is it true that the second Ruku`(bowing) of Salat-ul-Kusuf (Prayer on a solar eclipse) is regarded as a Sunnah (a commendable act) so that the latecomer who missed the first Ruku` should make up one full Rak`ah (unit of Prayer) with two Ruku`s (bowings) after the imam (the one who leads congregational Prayer) makes the Taslim (salutation of peace ending the Prayer) or is it that the second Ruku` replaces the first one?

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A: According to the correct view, whoever misses the first Ruku` of Salat-ul-Kusuf is considered to have missed the entire Rak`ah and thus, has to make it up fully with two Ruku`s. This is because Salat-ul-Kusuf is a form of `Ibadah (worship) and `Ibadahs (worships) are Tawqifiy (bound by a religious text and are not amenable to personal opinion) and should only be offered in the manner that is reported in the authentic Hadith.

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The fifth question of Fatwa no. 9527

Q5: how many Rak'ahs (units of Prayer) are there in Salat-ul-Khusuf (Prayer on a lunar eclipse)? And what is to be recited in them?

A: Salat-ul-Kusuf (Prayer on a solar eclipse) and Salat-ul-Khusuf (Prayer on a lunar eclipse) are each comprised of two Rak'ahs (units of Prayer). Recitation in both Salahs (Prayers) is performed out loud. In each Rak'ah, there are two Ruku's (bowing), the second of which is always shorter than the first, and there are also two recitations. After the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), Surah Al-Fatihah and a long Surah are recited. After the first Ruku', Surah Al-Fatihah and a long Surah are recited, which is shorter than the preceding recitation. There are two Sujuds (Prostrations) in each Rak'ah. This is the most authentic report mentioned regarding this Salah.

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Fatwa No. 9091

Q: A full Khusuf (lunar eclipse) took place at approximately 11 pm on the night of the fourteenth of Sha`ban 1405 A. H. Thus, people were called to offer Salat-ul-Khusuf (Prayer on a lunar eclipse ) in Fujayrah in the Emirates. It happened that the Imam (the one who leads congregational Prayer) in one Masjid (mosque) prayed Salat-ul-Khusuf making two Ruku`s (bowings) for every Rak`ah (unit of Prayer). The Imam made Du`a' (supplication) after the second Ruku` of the second Rak`ah and the worshippers made Ta'min (saying "Ameen" after a supplication is made). After Salat-ul-Khusuf was finished some people objected to the Du`a' he made in the Salah (Prayer) saying that it was not narrated from the Prophet (peace be upon him). What is the ruling on such Salah? Is the Du`a' that the Imam made during it valid or not?

A: Salat-ul-Khusuf as referred to in the question is valid. However, making Du`a' during it as mentioned in the question is not authentically reported from the Prophet (peace be upon him) or from the Rightly-Guided Caliphs (may Allah be pleased with them all). Consequently, such Du`a' is Bid`ah (innovation in religion) for the Prophet (peace be upon him) said: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) (Related by Al-Bukhari and Muslim), but it does not nullify the Salah.

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Salat-ul-Istisqa'

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The Fifth and Sixth Questions of Fatwa no. 3907

Q5: if the imam (the one who leads congregational Prayer) says Takbirat-ul-ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in Salat-ul-istisqa' (Prayer for rain) or Salat-ul-`Eid (the Festival Prayer) and forgets to say the Takbir that follows it, and he only remembers it when he starts to recite Surah Al-Fatihah, should he continue the recitation or stop and complete the Takbir?

A: If the Imam forgets to say the Takbir after Takbirat-ul-Ihram until he begins to recite Al-Fatihah, it is better for him to continue the recitation and not to go back to say the Takbir, because, as far as we know, the scholars are in agreement that it is a Sunnah (a commendable act).

Q6: If the Khatib (preacher) or those praying behind him raise their hands during Salat-ul-Istisqa', should the palms of their hands face the ground and their backs face upwards or the opposite?

A: According to the Sunnah (whatever is reported from the Prophet), the palms of their hand should face upwards and their backs face down. It was narrated that the Prophet (peace be upon him) said, ("When you ask Allah (may He be Exalted), ask Him with the palms of your hands; and do not ask Him with their backs.") (Related by Abu Dawud and Ibn Majah)

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The first question of Fatwa no. 8340

Q1: we have a public square where celebrations of Mawlid (the Prophet's birthday) are held. Is it permissible to offer Salat-ul-'Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain) there?

A: It is permissible to offer Salat-ul-Istisqa' and Salat-ul-'Eid in the square, but if it is possible to offer them in another place, this would be better, knowing that celebrating Mawlid is a Bid'ah (innovation in religion) that should be abandoned. The Prophet (peace be upon him) did not do that, nor did the Rightly-Guided Caliphs, any of the Sahabah (Companions of the Prophet, may Allah be pleased with them), or those who followed them righteously in the best three Muslim generations. It is one of the manifestations of exceeding proper limits with regard to the person whose birthday is commemorated and a means to Shirk (associating others with Allah in His Divinity or worship).

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Fifth question from Fatwa No. 8666

Q 5: what is the wisdom behind switching the outer garment around in Salat Al-Istisqa' (Prayer for rain)?

A: Many jurists said that the wisdom behind doing so is

being optimistic concerning the alteration of adversity to prosperity. Al-Daraqutny reported on the authority of Abu Ja`far Al-Baqir as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) that the Prophet (peace be upon him) said: ("He turned his cloak inside out so that the drought goes away.") This Hadith was mentioned by Al-Hafiz in his book called Al-Bulugh.

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The fourth question of Fatwa No. 9527

Q 4: how many Rak`ahs are there in Salat-ul-Istisqa' (Prayer for rain)? Which Surahs are preferred for recitation? Is it Sirri Salah (inaudible Prayer) or Jahri Salah (audible)?

A: Salat-ul-Istisqa' consists of two Rak`ahs and the recitation is audible in following with the example of the Prophet (peace be upon him).

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The first question of Fatwa no. 6936

Q 1: does offering Salat-ul-`Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain) on Friday

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replace the Friday Khutbah (sermon) and the Jumu`ah (Friday) Prayer?

A: The obligation of offering the Jumu`ah Prayer is not removed by offering Salat-ul-Istisqa', and we do not know of any scholar who has said that. If the day of `Eid falls on a Friday, the obligation to offer the Jumu`ah Prayer is removed from anyone who offers Salat-ul-`Eid, except the Imam (the one who leads congregational Prayer). The Imam must go to the Masjid (mosque) and offer the Jumu`ah Prayer with anyone who comes to it. Anyone who offers Salat-ul-`Eid and does not go to the Jumu`ah Prayer should offer the Zhuhr (Noon) Prayer after its time has become due; although offering the Jumu`ah Prayer with the people is better.

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Funerals

patience during illness

The second question of Fatwa no. 11112

Q2: What is the ruling on the illnesses that befall the sons of Adam (i.e. humans); are they punishments from Allah or tests for His Servants? Are there any Hadith on this subject?

A: Allah (Exalted be He) is All-Wise, All-Knowing of what is best for His servants, as He has full knowing of them and nothing is hidden from Him. Therefore, He afflicts His believing servants with different types of adversities in their selves, their children, their beloved ones, and their property, so that He (Glorified be He) makes evident - through apparent (real) knowledge - the patient Mu'mins (believers), hopeful of Allah's Recompense, from the others, which will cause them to earn a great reward from Allah (Exalted is His Majesty). This trial also makes evident the impatient ones who show intolerance and dissatisfaction with the Predestination and Decree of Allah, or they have no patience during calamities, which only increases the Anger of Allah against them. Allah (Exalted be He) says (what means): ﴾And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).﴿ and ﴾but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor)﴿ until His Saying:

﴾and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious).﴿ He (Glorified be He) also says: ﴾And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).﴿ This apparent knowledge is only for people; but as for Allah (Glorified be He), He knows since eternity who is patient and who is not.

Also, adversities - such as illness, physical disability, and grief - are all means of unburdening the sins and expiating the misdeeds of a Mu'min. It is authentically reported in many Hadith that they unburden sins. It was narrated on the authority of Abu Sa'id and Abu Hurayrah (may Allah be pleased

with them both) that they heard the Messenger of Allah (peace be upon him) saying, ﴾"Nothing befalls the believer of disease, fatigue, illness, grief, or even worry that troubles them, but Allah will cause it to expiate for some of their sins."﴿ (Related by Al-Bukhari, Muslim, and Al-Tirmidhy) 'Abdullah ibn Mas'ud (may Allah be pleased with him) narrated, ﴾"I visited the Messenger of Allah (peace be upon him) when he was suffering pain and fever. I touched him with my hand and said, 'O Messenger of Allah! You are severely sick and feverish.' The Messenger of Allah (peace be upon him) said, 'Yes, I ache as much as two men from you ache." I said, 'Is it because you get a double reward?' The Messenger of Allah (peace be upon him) said, 'Yes, never a Muslim is afflicted with harm, because of illness or anything like it, but Allah will thereby let fall their sins as a tree letting fall its leaves.'"﴿

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(Related by Al-Bukhari and Muslim)

Illness and the like can also be a means of punishment or an expiation for those who show patience on affliction, and hope for Allah's Reward, according to the general meaning referred to by the previously mentioned texts and Allah's Saying (Glorified be He): ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿

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patience during hardship

Eighth question from Fatwa No. 6365

Q 8: I do not feel submission or the sweetness of the taste of faith. This may happen at times of diversity and calamities. What is the solution to this?

A: A Muslim should depend on Allah and hold firm to his rope in bringing

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benefit and removing harm. If a person is inflicted with a calamity or adversity, they should be patient and seek Allah's reward for it. A person should also know that these things are inflicted by Allah's decree and predestination. They should ask Allah to remove this adversity and to compensate them with what is good. They should say what is legislated by Allah in cases of calamities. Allah (Exalted be He) says: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ A person should also do righteous deeds and avoid evil ones in order to find the sweet taste of faith.

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Words to be said at times of adversity

The sixth question of Fatwa no. 8860

Q 6: I live with my parents, brothers, and sisters. We all love and respect each other; praise be to Allah. I love my family very much and this makes me very worried when any member of my family falls sick to the extent that I can not speak of anything. I only sometimes make Du`a' (supplication), but at other times I keep silent. I often think that one of them may die at any time and I fear trials of faith and inability to be patient, may Allah protect us! I would like your Eminence to give me some advice in this regard that I may never forget.

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A: Our advice to you is to say at times of adversity: "Inna lillahi wa inna ilayhi raji`un; Allahumma 'ajurni fi musibati wa-khluf li khayran minha [Verily, to Allah we belong, and unto Him is our return. O Allah! Reward me for my calamity and compensate me with something better than it]." We also advise you to refer to the book of "Al-Adhkar" by Imam Al-Nawawy (may Allah be merciful with him) and "Tuhfat Al-Akhyar fi Al-Ad`iyah wa Al-Adhkar" by `Abdul `Aziz ibn `Abdullah ibn Baz

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Reminding a dead person to say: "La ilaha illa Allah" (Talqin)

Third question of Fatwa no. 3159

Q 3: I know that it is not permissible to remind a dead person to say "La ilaha illa Allah (there is no god but Allah)". A great number of scholars in our country permit doing so. They cite Al-Shafi`y Madh-hab (School of Jurisprudence) as evidence. I referred to the book "Nayl Al-Awtar" by Al-Shawkany who remained silent concerning this matter without any comment except his saying that this saying was regarded as permissible by some of the Shafi`iyah. What is the solution for this case?

A: The soundest opinion according to scholars is that reciting Talqin after death is not permissible.

Moreover, it is a Bid`ah (innovation in religion) and every Bid`ah is a misguidance. What is reported by Al-Tabarany in his book called "Al-Kabir" on the authority of Sa`id ibn `Abdullah Al-Awdy from Abu Umamah (may Allah be pleased with him) concerning reminding a dead person to say: "La ilaha illa Allah,"after burying him is also mentioned by Al-Haythamy in the second and third volume of Majma` Al-Zawa'id. Al-Haythamy said: "There are a group of transmitters in the chain of the transmission of this Hadith whom I do not know". Therefore, we can not cite this Hadith as evidence for the permissibility of this behavior. Doing so is a rejected Bid`ah. The Prophet (peace be upon him) said: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) The Madh-hab of any of the Imams such as Al-Shafi`y is not to be considered as evidence for proving legal rulings. What is deemed as evidence is the Qur'an, the Sunnah of Allah's Messenger (peace be upon him) and Ijma` (consensus) of the Muslim Ummah (nation). There are no authentic narrations in favor of reminding a dead person to say: "La ilaha illa Allah". Therefore, it is not permissible to do so.

Encouraging a person who is dying to say: "La ilaha illa Allah," by making him repeat it after a person who says it is permissible. It is permissible to do so in order that the last words the dying person utters is La ilaha illa Allah. The Prophet (peace be upon him) said this to his uncle Abu Talib. But he refused to say it. The last words that were said by Abu Talib were: "I am believing in the religion of `Abdul-Muttalib."

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(Part No. 8; Page No. 340)

The first, third, and eighth questions of Fatwa No. 7408

Q 1: Many people say that Talqin (encouraging someone to say: "La ilaha illa Allah") is Haram (prohibited) for the Prophet (peace be upon him) did not do so, is this correct?

A: Yes, talqin of the dead after burial is Bid`ah (innovation in religion) for neither the Messenger (peace be upon him) nor the Rightly-Guided Caliphs, or the Sahabah (Companions of the Prophet) did so. All the Hadith mentioned in this regard are not authentic. However, the commendable Talqin is to encourage the dying person to say, "La ilaha illa Allah" for the Prophet (peace be upon him) stated, ﴾Encourage those dying (to say), "La ilaha illa-Allah."﴿ Related by Muslim in his Sahih. Commentating on this Hadith, the scholars clarified that the word 'mawta' means those near death [not those who are already dead].

Q 3: Is it permissible for people to raise their voices saying, "Declare His Oneness!", "Remember Allah!" or the like, while following a funeral procession?

A: No, this is not permissible. This is Bid`ah (innovation in religion) for there is no evidence in the Qur'an and the Sunnah indicating its permissibility. The Prophet (peace be upon him) stated, ﴾Whoever performs an action which is not in accordance with this affair of ours (Islam), will have it rejected.﴿ Related by Muslim in his Sahih.

(Part No. 8; Page No. 341)

Q 8: After the burial, some people cut the trees which grow over the graves, others walk over them, and some sit on them. Is this permissible? What is the ruling on a person who does so?

A: It is not permissible to walk or sit over the graves for the Messenger (peace be upon him) forbade this as it is a show of disrespect. Whoever walks over or sits on graves commits a sin; they should be corrected and advised. On the other hand, it is permissible to cut the trees when necessary.

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Eating up the property of the deceased

The second question of Fatwa no. 623

Q 2: Some Bedouins say that when one of them dies in the presence of another the latter starts firing until someone else knows about it and helps to prepare the dead, perform Salah (Prayer) on them, and bury them. People who provide such help come from afar and need to have food. The question is: Is it permissible to offer them food out of the money of the person who passed away?

(Part No. 8; Page No. 342)

A: If those who come to help in preparing the deceased live far away, it is permissible that the inheritors of the latter may willingly feed them. However, if such inheritors are orphans or are not present; the people mentioned in the question should not be given food out of the property of the deceased because the Prophet (peace be upon him) said: ﴿The property of a Muslim is unlawful (to take), unless (he gives it) willingly.﴾ Any way, if the deceased used to live with such people in one town; his family is more worthy to be served food because the death of their testator makes them mentally and psychologically preoccupied. Proof of this point is that the Prophet (peace be upon him) commanded some of his wives to make food for the family of Ja`far ibn Abi Talib when the latter died. The Prophet (peace be upon him) justified this by saying: ﴿they are too busy.﴾

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(Part No. 8; Page No. 343)

rights due from a deceased's estate

Fatwa no. 48

Q: My brother died leaving just me and his two wives. My brother and I were partners in real estate, money and some other property. We also had some debts. I would like to divide the estate, after selling some property to repay the debts, and give each wife her share of the inheritance. What is the share of each? Should we repay the debts from the capital before dividing it and can we sell the real estate or estimate its value, and how do we do that?

A: The debts should be paid from the joint capital before the division of the inheritance, as you were partners in both money and debts. After paying off the debts, if your brother made a will other than paying off the debts it should be paid out of his share from the estate before the division of the inheritance among his heirs. Then you and your brother's two wives may share the rest of your brother's inheritance; they will have one quarter of the estate between them and you will have the rest of it, if the situation is as you mentioned in the question.

As to the issue of estimating the value of the property and selling it, this should be done by mutual consent between you and your brother's wives, if they are rational. If any disputes arise between you over anything, you must resort to the court to settle your disputes and give you your rights.

(Part No. 8; Page No. 344)

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The first question of Fatwa no. 2235

Q1: will the soul of an indebted dead person, who could not repay their debt before their death, remain in pledge and suspended?

A: It was reported by Ahmad, Al-Tirmidhy, and Ibn Majah on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("The soul of a (dead) believer remains suspended by their debt until it is repaid for them.") This applies to those who leave money behind that can repay their debt. As for those who did not have money to repay their debt, we hope that this Hadith does not apply to them, as Allah (may He be Praised and Exalted) says (what means): (Allâh burdens not a person beyond his scope.) and: (And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay) This Hadith does not include those who have the good intention to repay a debt, but die without being able to repay it, as it was related by Al-Bukhari (may Allah be merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Anyone who takes money from people wanting to repay it, Allah will repay it for them, and anyone who takes it to waste it, Allah will waste them.")

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expediting the debt payment for the deceased

Fatwa No. 13230

Q: My father died three years ago. We have paid all his debts except for that of the Real Estate Bank. One of his sons pledged to pay all the remaining installments when they are due. My question is:

1- Will my father be punished because of the debt of the Real Estate Bank? We are paying this debt in installments. Should we pay it all in one payment?

2- My father had a farm that gives a yearly income that exceeds the value of the yearly installment. If we sold the farm or any part of it, we will be asked to pay the whole debt of the Real Estate Bank.

A: You are not required to pay these installments in advance. You are permitted to leave them until their due time. Your father will not be punished, God willing, for this, as Muslims are abided by their conditions.

(Part No. 8; Page No. 346)

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Sixth question of Fatwa No. 6431

Q 6: As you know the government, may Allah support it, provides loans for building or repairing houses and so, a person may take twenty-five years to repay the loan. what is the ruling on that debt? Is it the same as debts that are owed to other persons that a deceased person is accountable for or does it have a particular ruling?

A: The amount of such a loan that has not been repaid is considered a debt that should be paid out of the property of the deceased just like any other debt. This is because of the generality of the Hadith of the Prophet (peace be upon him): (The soul of a (dead) believer remains suspended by his debt, until it is repaid on his behalf.)

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(Part No. 8; Page No. 347)

reward of a woman who dies in labor

The third question of Fatwa no. 829

Q3: Are there any reports from the Prophet (peace be upon him) regarding the reward of a woman who dies during pregnancy?

A: Yes; it was related by Imam Malik in "Al-Muwatta'", by Ahmad in "Al-Musnad (Hadith Compilation)" by Abu Dawud, Ibn Majah, and Al-Nasa'y in their "Sunan (Hadith compilations classified by jurisprudential themes)", Ibn Hibban in his "Sahih (Book of Authentic Hadith)", and Al-Hakim in "Al-Mustadrak", on the authority of Jabir ibn 'Atik, who said that the Prophet (peace be upon him) said, ("There are seven types of martyrs, other than being killed in the Cause of Allah: one who is killed in the Cause of Allah is a martyr, one who dies in a plague is a martyr, one who drowns is a martyr, one who dies of pleurisy is a martyr, one who dies of an abdominal disease is a martyr, one who dies in a fire is a martyr, one who dies under a collapsed building is a martyr, and a woman who dies during childbirth is a martyr.") Al-Nawawy said that this is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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washing, shrouding and carrying the dead

Preparing the dead person for burial

First question from Fatwa No. 2634

Q 1: How can we prepare a dead person for burial? Is it permissible to escort the deceased to the grave while reciting Qur'an and Dhikr (Remembrance of Allah)? Or should we be silent?

A: A: If a Muslim person is dying, we should direct him towards the Qiblah (direction faced for Prayer towards the Ka`bah). When we are sure that he is dead, we should close his eyes and supplicate to Allah for his sake. A person should not mention anything in his presence except what is good. Muslim reported that Um Salamah (may Allah be pleased with her) said: ("The Messenger of Allah (peace be upon him) came to Abu Salamah (as he died). His eyes were fixedly open. He closed them, and then said: 'When the soul is taken away the sight follows it.' Some of the people of his family wept and wailed. So he said: 'Do not supplicate for yourselves anything but good, for angels say: 'Amen' to what you say.' He then said: 'O Allah, forgive Abu Salamah, raise his degree among those who are rightly guided, grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it.'") His jaws should be tied lest they should remain open after the body becomes cold. His clothes should be taken off. His body should be covered with a garment that completely covers him.

It is also preferable to expedite preparing him for burying lest the smell of his body should change. His clothes should be taken off and his body should be covered from his knees to his navel at the time of the washing of his body. No one should attend the washing of the body of the dead person except whoever helps in doing so. They should also pay his debts as soon as possible in order to acquit him from debts. A dead person's bequeath should be carried out in order that he might benefit from its reward. He should also be shrouded in three white garments. Muslims should perform Funeral Prayer over him and then bury him in Muslims' graves and supplicate to Allah to forgive him after burying him.

B: You should keep silent while escorting him to the grave. You should not recite Qur'an or say Dhikr. This is the Sunnah of the Messenger of Allah (peace be upon him), the rightly guided caliphs and the first generations to whom the Prophet (peace be upon him) testified to be righteous.

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Third question of Fatwa No. 7912

Q 3: What is the view of scholars regarding money that is spent on funerals especially the funerals of the house lord? I have heard from some scholars that spending from the property of the deceased is Haram (prohibited) because it is regarded as the property of the inheritors.

A: It is permissible to pay for the cost of preparing the body of the deceased, meaning, the cost of the shroud, the wages for the person who washes the deceased and transports it, and the person who digs the grave and so on from the property of the deceased because such costs are owed to them and are priorities.

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On the other hand, it is not permissible to pay for the cost of food which is served to people who come to offer their condolences, as well as the costs of renting large tents, and so on, neither out of the money of the deceased nor out of any other money. Nevertheless, it is commendable that the neighbors or relatives of the deceased's family send food to the latter because (When the news of the death of Ja`far ibn Abu Talib who was killed in the Battle of Mu'tah in Sham reached Madinah, the Prophet (peace be upon him) commanded his family to prepare food for the family of Ja`far and he (peace be upon him) said: Today they are busy.)

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preparing and burying the dead in non-Muslim countries

Fatwa no. 9024

Q: Your Eminence knows the problems and difficulties that Muslims face in non-Muslim countries, to live their lives and carry out the affairs of their life and death according to the true path of Islam. One of the problems that Muslims suffer from in the USA is preparing and burying the dead in the way prescribed by Islam.

Some American Muslims have requested the authorities there to facilitate the special procedures for washing and burying the dead Muslims in the Islamic way. In order to achieve this goal, Muslims have to get a Fatwa (legal opinion issued by a qualified Muslim scholar) from an authorized body to prove to those in authority that these procedures are required by the Islamic Shari'ah (Law). The Constitution of the United States has a provision for freedom of worship and religion, so a request on this basis is likely to be beneficial and fruitful. We hope that you will write and tell us what is required and obligatory to be done for a deceased Muslim when preparing and burying them. Could you also please write what is desirable to be done in this regard, and, if you could translate all of this into English, and seal and ratify it so as to be authoritative, this would be much better.

A: When a Muslim dies, those around them should close their eyes, tie their jaw closed, cover them, and hurry to prepare them. They should start by performing the Islamically prescribed Ghusl (ritual bath) by washing their hands, cleansing their private parts with water (Istinja'), and then perform Wudu' (ablution) for them the same way it is done for Salah (Prayer). They should then wash their head and beard [for a man. ed] with water and Sidr (lote tree) leaves, or something similar, such as soap or saltwort. Then water should be poured over their right side and their left side, washing twice or three times. If the body is not purified yet, this washing may be increased to five or seven times. Some camphor may be added to the water in the last washing, if possible, and perfume applied to the armpits, inner thighs and places of Sujud (prostration). If perfume is applied all over the body, this will be better. It is also permissible to wash the dead body just once. As for women, their hair should be made into three braids at the back. After this, the body should be shrouded in three white pieces of cloth - not including a Qamis (long shirt) or turban - that should be wrapped around them. It is permissible to shroud a body in a Qamis, Izar (lower garment), and a wrapper, or just a wrapper only.

As for women, they should be shrouded in five pieces of cloth including a chemise, veil covering to the waist, lower garment, and two wrappers, but it is permissible for them to be shrouded in just one wrapper. The Islamically prescribed Funeral Prayer should be offered over the deceased starting with the Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), then reciting Surah Al-Fatihah (the opening chapter of the Qur'an), then saying (the second) Takbir, then invoking peace and blessing on

the Prophet (peace be upon him), then saying (the third) Takbir, and then supplicating for the deceased. It is better to recite the transmitted Du'a' (supplication), which says: ("O Allah! Forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allah! Whoever You keep alive, keep him alive in Islam, and whoever You cause to die, cause him to die with Iman (Faith). O Allah! Do not deprive us of his reward and do not let us go astray after this. O Allah! Forgive him (her) and have mercy on him, keep him safe and sound and pardon him, honour the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sins and misdeeds as a white garment is cleansed of dirt. O Allah! Give him a house better than his house and a family better than his family. O Allah! Admit him to Paradise and protect him from the trial of the grave and the torment of Hellfire.") After this, (the fourth) Takbir is said and one Taslim (salutation of peace ending the Prayer) is offered to the right. It is not permissible to follow the deceased with lights or to raise voices in Du'a' or saying Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"). The deceased should be put in a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) if it is possible or in a Shaq (a rectangular hole in the bottom of a grave in which the body is buried). After leveling the grave, it is desirable for the attendees to stand for a few moments, asking forgiveness for the deceased and praying for them to be firm.

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It is not permissible to delay a burial, except for the time taken to prepare the deceased or to wait for their relatives or neighbors to come, if the time taken is not long, falling within the ordinarily acceptable limits. This is because the Prophet (peace be upon him) said, ("Make haste with the funeral (dead body)...") It is not permissible to hold a funeral ceremony for the deceased and set up pavilions for mourners, memorial gatherings, or anything similar, such as the so-called consolation rites. Those who could not attend the Funeral Prayer may offer it at the grave of the deceased, if they are in the city where the deceased is buried, within a period of two months, because (The Prophet (peace be upon him) prayed at the grave of Um Sa'd one month after her burial.) It is not permissible to bury a Muslim in Christian cemeteries or those of other disbelievers, such as the Jews, communists, or idol worshipers.

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the deceased's gold tooth

The first question of Fatwa no. 1136

Q1: What is the ruling on a Muslim who dies while still having the gold teeth, is this considered a sin?

A: There is no sin on the part of a deceased person who died and was buried with the gold teeth still put in the mouth. However, if it is possible for a relative to extract the gold teeth before burying the deceased person and without causing the body harm, they should do so. If the body has already been buried, it should not be exhumed to extract the teeth. Imam Ahmad said, about the dead person whose teeth were filled with gold, "If they can be extracted without making other teeth fall out, they should be pulled out. If it is to be feared that other teeth may be removed by extracting the gold tooth, they should be left."

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The second question of Fatwa No. 3784

Q 2: a man who had a gold tooth died; should this gold tooth be extracted or not?

A: The gold tooth may be pulled as long as it does not damage the surrounding teeth. This is to preserve wealth and in preference of it benefitting the living. If not, there is no harm leaving it.

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The fourth question of Fatwa no. 9844

Q4: amongst the Mustahab (desirable) acts is to wash the dead with Sidr (lotus jujube), how is it used? Is it any type of Sidr or specific to that from Makkah and Madinah for some special properties?

A: It is Sunnah (an act following the example of the Prophet) to add Sidr to the water when washing the dead, according to a Hadith narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Ibn 'Abbas (may Allah be pleased with them both) about a man whose neck was broken by a fall from his camel at 'Arafah. The Prophet (peace be upon him) said, ("Wash him with water and Sidr, and shroud him in his two pieces of cloth. Do not put perfume on him or cover his head, as he will be resurrected on the Day of Resurrection reciting the Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah).") The Sidr leaves should be dried and then ground and mixed with water.

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The meant Sidr is the leaves of the well-known lote-tree, not specifically that of Makkah or Madinah.

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washing a frozen corpse

The first question of Fatwa no. 12125

Q1: A Muslim man died in a hospital and his body was placed in a freezer for three days until the burial procedures were finalized. When the body was removed from the fridge, it was frozen solid. We took the body to one of the burial grounds and washed it in that condition - the body frozen solid - and it could not be bent or moved to evacuate any gases that may have been in the stomach. What is the ruling on this and what is the correct thing to do? Please advise us.

A: If the situation is as you mentioned, then the washing that was given to the dead body after taking it out of the freezer is valid and sufficient.

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how to wash the dead

First question of Fatwa No. 11071

Q 1: Is it permissible to wash the dead with water that gathers beneath the body without being infiltrated and thus, contains some blood?

A: The body of the dead should be put on a bed that is elevated a little from the floor so that no dirt is attached to it.

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The second question of Fatwa no. 12651

Q2: if one of my relatives dies and i do not know how to wash and shroud them, can i ask someone else who is more knowledgeable than me to do it?

A: Washing and shrouding a dead person is a collective obligation. If among the relatives or acquaintance someone else can prepare the body of your deceased relative, then there is no offense on your part.

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(Part No. 8; Page No. 360)

Second question of Fatwa No. 5175

Q 2: Some of the relatives and friends of a deceased person asked to witness the process of washing his/her body. However, their request was declined and they were told that no body should witness this washing except those who do it. This decline was supported by the Hadith of the Prophet (peace be upon him) which prohibits both men and women to look at the `Awrah (private parts of the body that must be covered in public) of others of the same gender. Is this true or not?

A: only the people who are serving a purpose, such as pouring water, should attend the washing of the dead person. No one is allowed to look at or touch the `Awrah of the dead; neither the person who washes the body of the dead nor anybody else, except in case of necessity. Moreover, when doing Istinja' (cleansing the private parts with water) for the body of the dead person; the person who washes should cover his hands with a piece of cloth.

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Washing the remains of one who has taken his own life

The second question of Fatwa No. 8632

Q 2: is it permissible to wash and perform the funeral prayer over the body of one who has committed suicide?

(Part No. 8; Page No. 361)

A: It is permissible to wash and offer the Funeral Prayer for the Muslim who commits suicide as well as other sinners and ask Allah to forgive and pardon them.

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The second and fourth questions of Fatwa no. 2775

Q2: is it permissible for those who wash the dead to be given payment for their work or does this deprive them of Allah's Reward?

A: It is better that the person who undertakes the washing of the dead be one of the Muslims who are present at the time, and that it is done voluntarily, seeking the reward from Allah (Exalted be He). If they are given afterwards a fee for washing the corpse from the deceased's money or from a member of their family, there is nothing wrong with that. We hope that this will not deprive them of Allah's Reward, if in the first place they were hopeful of attaining it. If there is no volunteer, it is permissible to hire someone to do the washing.

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Q 4: what is the order of cars in a funeral cortege? Should the car that bears the corpse be in the front?

A: This matter is very flexible. The Sunnah of the Prophet (peace be upon him) pointed out that those who escort the funeral can be in the front, back, right or left sides. But it is preferable for the walkers to be in the front of the funeral and riders to be in the back. This is according to the Hadiths mentioned in this regard.

(Part No. 8; Page No. 362)

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shrouding the dead

The first question of Fatwa no. 4141

Q1: Our scholars (may Allah be merciful to them) have informed us that a dead man should be shrouded in three pieces of cloth and a woman should be shrouded in five pieces. A controversy has developed among us over how a body should be shrouded and how a Khimar or Qina' (veil covering to the waist) should be wrapped. We hope that Your Eminence will explain to us: how to shroud men and women; what the specifications are for the Qina' and Khimar and how they should be wrapped; what we should do if the dead person is big and the cloth is not. Should a dead person's face be uncovered in the grave? Should the shroud be tied, and if so, should it be untied in the grave or not? Should a piece of earth from the grave be put near the dead person's head after mixing it with water or not?

A: Firstly: A man should be shrouded in three pieces of cloth. They should be spread out, one on top of the other, and the dead body laid on them. The first piece of cloth should be wrapped around the body by bringing the ends together, and the same is then done with the second and third pieces of cloth. If the pieces of cloth are not wide enough to cover all the body, another piece of cloth can be attached that is sufficient to cover it.

The shroud should then be tied and the knots untied when put in the grave.

A woman should be first shrouded with an Izar (garment worn below the waist) over her 'Awrah (private parts of the body that must be covered in public) and the surrounding area, then a Qamis (long shirt) over her body, and then a Qina' over her head and the surrounding area. After that, the whole body should be wrapped in two pieces of cloth, in the same way mentioned for man. What we have described in regard to shrouding a man or a woman is the preferred manner, however, if the dead person, man or woman, is shrouded in just one piece of cloth, covering the body, this will be sufficient.

Secondly: A dead person's face, whether it is a man or woman, should not be uncovered in the grave, because there is no religious evidence for doing so.

Thirdly: As far as we know, there is no evidence for the permissibility of placing a piece of wetted earth from the grave by the head of a dead person, in fact doing this is Bid'ah (innovation in religion).

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A man's washing of the corpse of a woman

Fatwa No. 1759

Q: is it permissible for a man to wash the dead body of a Mahram (spouse or unmarriageable relative) woman other than his wife?

(Part No. 8; Page No. 364)

A: It is not permissible for a man to wash the corpse of any woman other than his wife whether they are Mahrams or not except for a young girl who is less than seven years old. If a woman dies in the presence of a group of men and there are no women or her husband among them, she has to undergo Tayammum (dry ablution) instead of Wudu' (ablution) or washing the whole body. This is in order to protect her against uncovering her private parts because it is necessary for the person who washes the body of a dead person to see parts of the `Awrah (private parts of the body that must be covered in public). Moreover, he touches and turns her body in order to allow water to reach the whole body. Therefore, performing Tayammum for the woman who dies while there is no one but men is preferable in order to safeguard her `Awrah. A slave girl who is not married is similar with regard to washing her corpse as a person's wife. Therefore it is permissible for her master to wash her corpse unless she is married or in the waiting period after being divorced.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa No. 3543

Q 2: is it permissible for men to wash the bodies of their dead wives or daughters? Moreover, is it permissible for women to wash the bodies of their dead husbands or sons?

(Part No. 8; Page No. 365)

A: The original ruling is that dead men are to be washed by men and dead women are to be washed by women. However, it is permissible for men to wash their dead wives and visa versa. This is proven by a narration in which the Messenger (peace be upon him) said to `Aishah (may Allah be pleased with her): (Would it distress you if you were to die before me so that I could wash your corpse, wrap you in a shroud, pray over you, and bury you?) (Related by Ahmad and Ibn Majah).

Moreover, Abu Bakr Al-Siddiq (may Allah be pleased with him) willed that his corpse would be washed by his wife, Asma' bint `Umays (may Allah be pleased with her), and Fatimah (may Allah be pleased with her) willed that her corpse would be washed by her husband, `Aly (may Allah be pleased with him). Furthermore, women are not allowed to wash dead males who are more than seven years old and visa versa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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a son washing his deceased mother's body

Fatwa no. 2879

A man's mother was nearly eighty years old when she passed away, after suffering from an abdominal illness for around two years. He washed her, as an act of kindness on his part, not out of a need to do so. What was obligatory for him to do? May Allah reward you greatly!

A: What was done at the time of the Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them) was that when a woman died, she would be washed by women, not by men, except for a wife, as her husband could either wash her or leave it to the women. The same applied to a slave woman in relation to her master, so long as she was lawful for him [i.e. as a wife. trans.]. Also, when a man died, he would be washed by men, not women, except a husband, as his wife could either wash him or leave it to the men. Based on this, your washing of your mother contradicts the Shari'ah (Islamic law), as far as is known about this issue from the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them), even though your mother was old. Therefore, you should seek Allah's forgiveness and make Tawbah (repentance to Allah) and not do this for any of your other Mahrams (unmarriageable female relatives), even if you have a good intention and only wish to do kindness to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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a woman washing her dead husband

Fatwa No. 2273

Q: Is it permissible for a woman to see her husband after he dies, or is it Haram (prohibited) for her to see him? Can she wash him, if there is no one else to wash him?

A: It is permissible for a woman to see her husband after he dies, and to wash him. According to the soundest scholarly opinion, either spouse may wash the other after death, even if there is someone else who can wash them. \`Aishah (may Allah be pleased with her) said, (If we could go back and change anything, no one would have washed the Messenger of Allah (peace be upon him) but his wives) Related by Abu Dawud. Abu Bakr Al-Sidiq (may Allah be pleased with him) ordered that he should be washed by his wife Asma' bint \`Umays and she did so. Abu Musa was washed by his wife Um \`Abdullah. It is also permissible for a man to wash his wife when she dies, according to the soundest scholarly view, because it was narrated by Ibn Al-Mundhir that \`Aly ibn Abu Talib washed Fatimah (may Allah be pleased with them) after she died. This judgment was well known among the Sahabah (Companions of the Prophet - may Allah be pleased with them) and no one denounced him for that, thus there was a consensus on this point.

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a Husband Burying his Wife

The second question of Fatwa no. 3340

Q 2: My son and I arrived after my wife had died. We attended the funeral and helped in burying her. My son, her cousin and I placed her in the grave, but I heard that it is impermissible for me to place her in the grave. Is this true? If so, is there a Kaffarah (expiation) I can do for this?

A: It is permissible for you to place your dead wife in the grave. Those who say you do not have the right to do so are wrong. You do not have to pay Kaffarah. On the contrary, you are going to be rewarded In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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A menstruating woman washing the dead

The second question of Fatwa no. 6193

Q 2: Is it permissible for a menstruating woman to wash and shroud the dead?

A: It is permissible for a menstruating woman to wash and shroud the bodies of dead women or the body of her deceased husband. Menstruation does not provide a legal hindrance for the prohibition of washing the dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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the Circumcision of the Dead

The fifth question of Fatwa no. 3055

Q 5: If a child dies in his infancy before being circumcised, should he be circumcised after death?

A: He should not be circumcised. The time of circumcision had passed, which is during his lifetime.

(Part No. 8; Page No. 370)

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permissibility of kissing the dead after washing his body

Second question from Fatwa No. 9226

Q 2: I attended the process of shrouding my husband. After washing his body and shrouding him, I uncovered his face to see him off. Some of my relatives told me that it is not permissible to uncover his face after washing and shrouding him as it renders his Wudu' (ablution) invalid. Did I commit a sin by doing so? What should I do?

A: There is no harm in you kissing the face of your husband after washing and shrouding his body.

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washing the dead whose body was cut into pieces in an accident

First question of Fatwa No. 2177

Q 1: Is it permissible to wash someone who died in a very horrible accident so that most of their bones were stained with blood?

A: If it is not possible to wash such a body, Tayammum (dry ablution) may be a substitute. This is because of the generality of the saying of Allah (Exalted be He): (So keep your duty to Allâh and fear Him as much as you can) It is also justified by the notion that Allah (Exalted be He) ordained Tayammum to obtain Taharah (ritual purification) from both major and minor ritual impurity in case there is no water, someone can not use it, or will be harmed if they use it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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making Haste in Burying the Dead

Fatwa no. 11088

Q: If part of the deseased's body has been consumed by disease, fire, or eaten

(Part No. 8; Page No. 372)

by an animal, should the rest of the body be washed? If a man dies and his son is studying abroad, can the dead body be preserved for three days before burial until his son arrives? If a person touches a dead body, should they perform Wudu' (ablution), Ghusl (ceremonial bath) or neither of them?

A: First, the remaining part of the dead body should be washed, enshrouded, the Funeral Prayer offered, and buried.

Second, it is impermissible to delay burying a dead body until one of the relatives of the dead arrives. However, it is permissible in case of necessity, such as if it is a case of murder and the burial is delayed until the murderer is caught.

Third, touching a dead body does not invalidate Wudu' or require Ghusl, unless a person touches the private parts of the dead without a barrier. In this case, a person's Wudu' is invalidated.

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washing and shrouding someone who dies during Salah

Fatwa no. 13529

Q: If someone dies while performing Salah (Prayer), should their body be washed before the burial and if so, why is there is a difference between them and a martyr, as we know that a martyr's body should not be washed? May Allah protect you!

A: If someone dies while offering Salah, they should be washed and shrouded before burial, as there is no Shar'y (Islamic legal) evidence that permits burying them without washing. As to a martyr, who dies on a battlefield in particular, their body should not be washed, because the Messenger (peace be upon him) did not wash the dead bodies of the martyrs who died on the battlefield nor did he offer the Funeral Prayer for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Ruling on washing and burying the body of one unjustly murdered in a tribal feud

Fatwa no. 5346

Q: Some tribes practice different customs throughout the Kingdom of Saudi Arabia.

(Part No. 8; Page No. 374)

In many of these tribes old customs are still practiced these days. One of these customs is that when a petty feud breaks out between members of one tribe, someone has to be killed to end the feud. Claiming that the murdered person is a martyr, they bury him in his clothes without washing his body or covering him with a shroud. Is it true that such a person is a martyr? Is it permissible to bury him this way?

A: Whoever is killed while protecting his property or defending his life or his honor shall be granted a reward equal to that of a martyr. However, unlike one who is martyred on the battlefield, his body has to be washed, covered with a shroud, and a funeral Prayer has to be offered for him. This is based on the authentic narration reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud on the authority Sa`id Ibn Zayd who said: "I heard the Messenger of Allah (peace be upon him) say: ("He who is killed while defending his property is a martyr; he who is killed in defence of his own life is a martyr; and he who is killed in defense of his faith is a martyr; and he who is killed in defence of his family is a martyr.") Al-Tirmidhy classified the above Hadith as Sahih (authentic). Moreover, `Umar (may Allah be pleased with him) was unjustly killed and the Sahabah (Companions of the Prophet) (may Allah be pleased with them) washed his body and offered a funeral Prayer over his body. The same also happened to `Uthman and `Aly (may Allah be pleased with them) who were also blamelessly murdered and whose bodies were washed and prayed over by the Sahabah (may Allah be pleased with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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the martyrdom of a person who dies in a car accident

Third question from Fatwa No. 7946

Q 3: Some people say: "Whoever dies in a car accident is a martyr and will receive the same reward as a martyr." Is this saying valid?

A: We hope for him to receive the same reward as a martyr. A person who dies in a car accident is similar to a person who dies from a building falling over him. It was authentically reported that the Prophet (peace be upon him) considered such a person to be a martyr.

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when the corpses of Muslims and non-Muslims are mixed together

The first question of Fatwa no. 11233

Q1: There was a car accident and everyone involved in it was killed. As it was not possible to differentiate between the Muslims and the non-Muslims involved in the accident, what should be done regarding the washing, Funeral Prayer, and burial?

A: It is obligatory to wash, enshroud, and offer the Funeral Prayer for all those killed in this accident with the intention of washing, enshrouding and offering Funeral Prayer for the Muslims among them.

(Part No. 8; Page No. 376)

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First question from Fatwa No. 6104

Q 1: How can I make du'a (supplicate to Allah) for the dead? What should I do to help them be rewarded from Allah (Exalted be He)? Is it permissible to prepare food and gather people to make du'a for them?

A: It is legally enacted that during the Funeral Prayer a Muslim should say Takbir (Saying: "Allah is the Greatest") four times, recite Surat Al-Fatihah (The Opening Chapter) after the first Takbir, invokes Allah's peace and blessings upon the Prophet (peace be upon him) after the second Takbir, pray for the deceased in the best forms of du'a possible after the third Takbir. This is based on the Hadith narrated by Abu Dawud, Al-Tirmidhy, and Al-Nasa'iy in the Sunnan on the authority of Abu Hurayrah (may Allah be pleased with him) who said, ﴾When the Messenger of Allah (peace be upon him) prayed over a dead person, he said, "Allahumma ighfir lihayina wa-mayyitena, wa-saghirina wa-kabirina, wa-dhakarina wa-unthana, wa-shahidina wa-gha'ibina, Allahumma man ahyaitahu minna fa-ahyihi 'alal-Islam , wa-man tawafaytahu minna fa-tawfahu 'alal-Iman, Allahumma la tahrimna ajrahu wa-la tudillana ba'dah" (O Allah, forgive those of us who are living and those of us who are dead; our young and our old; our male and our female, those of us who are present and those of us who are absent. O Allah, to whomsoever of us You give life, grant him life as a believer; and whomsoever of us You take in death, take him in death as a believer. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death.)﴿ After the fourth Takbir, a person should say Taslim (salutation of peace ending the Prayer) on the right side only. It has been authentically reported that the Prophet (peace be upon him) said, ﴾If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.﴿

(Part No. 8; Page No. 377)

It is recorded in Sahih Muslim on the authority of Ibn `Abbas that the Prophet (peace be upon him) said, ﴾If any Muslim dies and forty men perform the funeral prayer seeking Allah's forgiveness for him, Allah will accept them as intercessors for him.﴿ It is permissible to make du'a for the dead whether in Salah or at any other time as this will benefit them.

On the other hand, it is not permissible for people to gather to make du'a for the deceased and it is also impermissible for the bereaved family to prepare food for people for this is not an act of Sunnah, it is rather a detestable act. It has been reported that ﴾ Jarir ibn `Abdullah said: We (the Prophet's Companions) considered gathering for visiting the deceased's family, and preparing food after burying them, as acts of wailing.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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how to handle Unidentifiable Corpses in Makkah

Fatwa no. 10484

Praise be to Allah alone, and may peace and blessings be upon the final Prophet!

The Permanent Committee for Scholarly Research and Ifta' has read what was submitted to His Eminence Chairman by the inquirer, Deputy Chairman of the Makkah Municipality for Municipal Affairs, through the courts of Makkah, which is registered in the Scientific Research Department with number 3609 in 14/9/1407 A.H. The question was as follows:

Having received the letter sent from the Head of the Police Department in the capital, which carries the number 1542, in 1/8/1407 A.H., and which is directed to the Deputy Chairman of the Holy Makkah Municipality, concerning the inquiry whether the decayed bodies which show only the remains of a skeleton should be enshrouded and buried in the graves of the Muslims, as some of them their identity could not be revealed. Having asked the Department for Managing the Affairs of the Dead, they replied in their letter no. 80, dated 27/8/1407 A.H. which is attached therein, that a skeleton should be washed by water, enshrouded, the Funeral Prayer offered for it and buried. This is all they know. They asked that we refer the matter to Your Honor so that you may issue a legal Fatwa in order for us to act accordingly.

Having examined the question, the Committee gave the following answer:

First, if the anonymous person is in a hospital in Makkah, they are considered Muslims in washing, enshrouding, offering the Funeral Prayer and burial in the graves of the Muslims. If they had been non-Muslims, most probably they would not have been moved to the hospitals of Makkah.

Second, if the anonymous person is in another hospital, and there is no sign on their being non-Muslims, they should be considered Muslims as well, as Islam is prevalent in this country and out of precaution.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 8; Page No. 382)

Offering Funeral Prayer for the dead - Ruling on Funeral Prayer

Sixth question of Fatwa No. 2767

Q 6: who are the dead that a Muslim should offer Funeral Prayer for and who should not have the Funeral Prayer performed over them?

A: According to Shar`y (Islamic legal) proofs, the Funeral Prayer has to be offered on all dead Muslims; the righteous and the disobedient alike, as long as such disobedience did not lead to Shirk (associating others in worship with Allah). This is proven by the saying of Allah (Exalted be He): (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) Thus, we should hope good for the pious and ask Allah (Exalted be He) to forgive the disobedient Muslims. However, a Muslim should not offer Funeral Prayer on Kafirs (disbelievers), whether Jews, Christians, atheists, or the senile who worship graves and make Du`a' (supplication) to the dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Second question from Fatwa No. 4600

Q 2: what are the funeral rites in Islam?

(Part No. 8; Page No. 383)

A: A person intending to perform the Funeral Prayer should direct the corpse before him towards the Qiblah (direction faced for Prayer towards the Ka`bah). Then raise his two hands to his ears or shoulders and say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") intending to perform the Funeral Prayer. Then he should say: "I seek refuge with Allah against the accursed Satan. In the Name of Allah, most Merciful, most Compassionate." Then he should recite Surah Al-Fatihah, raise his hands and pronounce Takbir, then ask Allah to confer peace and blessings upon the Prophet (peace be upon him). It is preferable to offer it as was mentioned in the second part of the second Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). Then one should raise his hands and offer Takbir and supplicate to Allah for the dead person and for all Muslims. One should say: ("O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female, for You know Allah our movement and our resting place. You are Potent over everything. O Allah, to whomsoever of us You give life grant him life as a believer, and whomsoever of us You take in death take him in death as a follower of Islam. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death.") There are many supplications mentioned concerning the Funeral Prayer. You can refer to these supplications in the book called Bulugh Al-Maram, Muntaqa Al-Akhbar and other books of Hadith. Then one should raise his hands, say the fourth Takbirah (saying: "Allahu Akbar [Allah is the Greatest]") and perform one Taslim (salutation of peace ending the Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa No. (4009)

Q 6: how should we perform the funeral Salah (Prayer) and how should we bury a dead person? Is building over graves a Bid`ah (rejected innovation in religion)? I was told that it is obligatory to fill in soil directly onto the face of the deceased in the grave in such a manner as to be wholly covered with soil. Is this an act of Sunnah (supererogatory act of worship following the example of the Prophet)? Please, provide evidence.

A: Following is how funeral Salah should be offered: The one offering it should face the Qiblah (direction faced for Prayer towards the Ka`bah) placing the dead between him and the Qiblah. One should then say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) recite Surah Al-Fatihah. One should then say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") invoking blessings upon the Prophet (peace be upon him) thereafter. Then, one should say a third Takbir and make du`a' (supplication) for the deceased. One should then say a fourth Takbir and then say one Taslim (salutation of peace ending the Prayer) to the right.

Following is how a burial should be performed: A rectangular trench is dug at the bottom of the grave fitting the size of the deceased on the side that is closest to the Qiblah, in which the deceased is placed on his right side facing the Qiblah. Thereafter, the hole is to be filled in with mud bricks behind the deceased, and then filled in with earth. Such was the standard practice during the lifetime of the Prophet (peace be upon him). The grave is to be raised along the trench to the height of one span so that the grave may be distinguished that it might not be offended by being walked or sat on. Moreover, it is impermissible to build over it, as it is authentically reported on the authority of `Aly (may Allah be pleased with him) that he said to Abu Al-Hayyaj Al-Asady : ﴾Should I not send you on the same mission as Allah's Messenger (peace be upon him) sent me? Do not leave a statue without obliterating it, or a high grave without levelling It.﴿ To the same effect, Muslim reported Jabir (may Allah

be pleased with him) to have said: ﴾The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, and building over them.﴿

Finally, you are advised to consult such books as Subulul-Salam by Al-Sana`any and Sharh Bulugh Al-Maram by Ibn Hajar Al-`Asqalany. May Allah guide us all and grant us success!

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du'a' during the Funeral Prayer

The fifth question of Fatwa no. 4256

Q5: The Du'a' (supplication) during the Funeral Prayer is always recited in masculine singular form, can it be recited in a plural form if it is being performed for many people, the dual form for two people; or the feminine form if the deceased is a female?

A: The Du'a' can be recited in a plural, dual, or feminine form, according to who the Salah (Prayer) is being performed for. If the gender of the person is not known, it is permissible to use a masculine form to refer to the Mayt (masculine word in Arabic referring to the dead) or a feminine form to refer to the Janazah (feminine word in Arabic referring the funeral).

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The first question of Fatwa no. (6104)

Q: Please, teach me how to supplicate for a dead person and what should I do for the dead so that he/she gains a reward from Allah (glory be to Him). Is it permissible to bring food and gather people to recite supplications for the dead?

A : The Islamically prescribed manner of offering Funeral Prayer is that a Muslim should pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") four times. They should recite Surah Al-Fatihah after the first Takbir and invoke Allah's Blessings upon the Prophet (peace be upon him) after the second Takbir. After the third Takbir they should supplicate to Allah for the deceased using the best formula they know of supplication after the third Takbir, such as the one reported by Abu Dawud, Al-Tirmidhy and Al-Nasa'y in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) who said, (The Messenger of Allah (peace be upon him) offered Funeral Prayer, and then he said, "Allaahumma ighfir lihayina wa mayitina wa saghirina wa kabirina wa dhakarina wa unthana wa shahidina wa gha'ibina. Allaahumma man ahyaytahu minna fa-ahyihi 'alal-imaan wa man tawaffaytahu minna fa tawiffahu 'alal-Islam. Allaahumma la tahrimna ajrahu wa la tadillanaa ba'dahu [O Allah, forgive those of us who are living and those of us who are dead; our young and our old; our male and our female and those of us who are present and those of us who are absent. O Allah, to whomsoever of us You give life, grant him life as a believer; and whomsoever of us You take in death, take him in death as believer. O Allah, do not deprive us of his reward and do not let us go astray after his death.]") Muslim also reported in his Sahih (Authentic Hadith Book) on the authority of 'Awf ibn Malik (may Allah be pleased with him) who said: (The Prophet (peace be upon him) offered the Funeral Prayer, and of his Du'a' I memorized: "Allaahumma ighfir lahu warhamhu wa a'fu 'anhu wa 'aafihi, wa akrim nuzulahu wa wassi' madkhalahu waghsilhu bi'l-maa' wa'l-thalj wa'l-barad, wa naqqihi min al-khataaya kama yunaqqa' al-thawb al-abyad min al-danas. Abdilhu daran khayran min darihi wa ahlan khayran min ahlihi wa zawjan khayran min zawjihi wa qihi fitnatal qabr wa 'azhaban nar [O Allah! Forgive him (her), have mercy on him, pardon him, and keep him safe and sound; settle him in an honourable dwelling and make his entrance (grave) spacious; wash him with water and snow and hail, and cleanse him of sins as a white garment is cleansed of dirt. Give him a house better than his house and a family better than his family, and a wife better than his wife, and protect him from the trial of the grave and the torment of Hellfire.]")

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After the fourth time of Takbir, one is to offer Taslim (salutation of peace ending the Prayer) to the right side. It is recorded in Sahih Muslim that the Prophet (peace be upon him) said, (If a group of Muslims numbering a hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.) In Sahih Muslim it is also reported on the authority of Ibn 'Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said, (There is no Muslim who dies and forty men who associate nothing with Allah stand for his Funeral Prayer, but Allah will accept their intercession for him.)

As for people gathering to supplicate for the dead outside the Funeral Prayer, this is not permissible. Moreover, it is contrary to the Sunnah for the family of the deceased to make food to people except

guests, but it is required of their relatives and neighbors to make food for them. This is based on the fact that the Prophet ordered one of his wives to prepare food for the family of Ja'far ibn Abu Talib (may Allah be pleased with him) when he was informed of his death. He (peace be upon him) said: ﴾There has come to them that which will preoccupy them.﴿

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(Part No. 8; Page No. 388)

The fifth question of Fatwa no. 3867

Q5: The Messenger (peace be upon him) advised sincerity when making Du'a' (supplication) for a dead person in the third Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of the Funeral Prayer. Should this be only done for a Muslim that we know or for all the dead, as sometimes we offer the Funeral Prayer at the time of every Salah (Prayer), as happens now, and we do not know if the dead person is a Muslim or not?

A: Funeral Prayer should only be offered for Muslims. A person is judged to be a Muslim as long as they apparently adhere to the rituals of Islam, without looking into what they inwardly hide. As long as someone appears to have been adhering to the laws of Islam and we have not learned that they have committed any form of major Shirk (associating others with Allah in His Divinity or worship) that nullifies their Islam, we should offer the Funeral Prayer for them and supplicate to Allah sincerely for them. If the reality of the deceased is hidden from some Muslims, those who do not know the deceased should offer the Salah for them, following those among the congregation who know them. If anybody dies and is brought to the Masjid (mosque) for a Funeral Prayer, the Muslims should offer the Salah for them with those who know them, acting upon what is apparent.

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raising one's hands in the Funeral Prayer

Fourth question of Fatwa No. 6719

Q 4: Is it permissible to offer the Funeral Prayer without raising the hands while making the Takbirs (saying: "Allahu Akbar [Allah is the Greatest]")?

A: It is permissible to offer the Funeral Prayer without raising the hands, because the integral parts of the Funeral Prayer are to say the Takbirs, to recite Surah Al-Fatihah, to make Du`a' (supplication) for the dead, and to make Taslim (salutation of peace ending the Prayer). However, raising the hands is a Sunnah (a commendable act) with regard to all of the Takbirs.

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taslim at the end of Funeral Prayer

The second question of Fatwa no. 2514

Q2: I read in some school books that Taslim (salutation of peace ending the Prayer) in the Funeral Prayer should be offered to the right side only, and I read in other books that it should be offered to both the left and the right; can you tell us which one of these is correct with the explanation?

A: The Funeral Prayer is an act of 'Ibadah (worship), and the basic principle regarding the acts of 'Ibadah is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion).

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The Taslim is established in this Salah (Prayer) according to the general meaning of the Hadith authentically reported from the Prophet (peace be upon him) who said, ("And its Tahlul (i.e. ending of praying state) is by the Taslim.") It is performed following the example of the Sahabah (Companions of the Prophet) and the Tabi'un (Followers, the generation after the Companions of the Prophet) (may Allah be pleased with them) who offered one Taslim to the right side only at the end of the Funeral Prayer, and there is no known difference of opinion among them in this regard. As far as we know, it has not been proved that any of them concluded this Salah by offering two Taslim. However, some Fuqaha' (Muslim jurists) disagreed with this afterwards, using Qiyas (analogy) with the other Salahs that consist of Ruku' (bowing) and Sujud (prostration). But Qiyas should not be used in respect to acts of 'Ibadah, as they are based on textual-evidence from the Qur'an and what is authentically reported from the Sunnah of the Prophet (peace be upon him).

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offering Funeral Prayers for a debtor

Sixth and eighth questions from Fatwa No. 9686

Q 6: Should we perform the Funeral Prayer for a Muslim who owes a debt?

A: If one dies as a debtor, we should hasten paying his debts. If we are not able to do so, one can guarantee paying these debts. But if this is not affordable before offering the Funeral Prayer, then we should perform the Funeral Prayer even if we have not paid his debt. The Sunnah of the Prophet (peace be upon him) is to perform the Funeral Prayer for Muslims

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even if they are debtors.

Q 8: Should the corpse of a young boy be washed before burying him?

A: The corpse of a young boy has to be washed and shrouded and we should also perform the Funeral Prayer for him before burying him, as with adults.

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offering Funeral Prayers at the cemetery

Fourth question of Fatwa No. 5133

Q 4: Is it permissible to offer the Funeral Prayer at the cemetery if there is someone who could not make it before the burial and did not know the dead person? Is it to be offered in the same manner that is done in the Masjid (mosque)? What is the Du`a' (supplication) to be said when visiting a dead relative? How can such a Du`a' be made at the cemetery?

A: It is permissible to offer the Funeral Prayer on recently buried Muslims if there is someone who did not formerly offer it on the same person even if they did not know them. This is proven by a narration that is related in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) on the authority of Ibn `Abbas (may Allah be pleased with them both) who said:

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﴾The Messenger of Allah (peace be upon him) went to a grave that had been newly prepared and prayed over it, and those who were behind him also prayed and he recited four takbirs.﴿ Visiting graves is a Sunnah (a commendable act) for relatives and others to receive admonition, remember the Hereafter, and make Du`a' for the dead. Ahmad, Muslim, and Ibn Majah narrated on the authority of Buraydah (may Allah be pleased with him), who said: ﴾Allah's Messenger (peace be upon him) used to teach them (the Companions) whenever they came to visit the graveyard to say: "Al-Salamu `alaykum ahl-al-Diyyari min-al-Mu'minina w-al-Muslimina, wa inna in sha'a Allahu bikum lahiqun. Nas'al-ul-Laha lana wa-lakum-ul- `Afiyah (Peace be upon you, O inmates of the abodes of the believers and the Muslims, and Allah willing we shall join you. We pray to Allah for well-being for ourselves and for you)."﴿

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Fatwa no. 8210

Q: Is it permissible to offer the Funeral Prayer inside the cemetery? If it is permissible, what is the evidence? Please provide us with your fatwa. May Allah grant you a good reward.

A: It is permissible to offer a Funeral Prayer inside a cemetery. It is also permissible to offer a Funeral Prayer

over the grave of someone who has already been buried. This is based on an authentic narration which states: ﴾A woman who used to sweep the Masjid (mosque) died. The Messenger of Allah (peace be upon him) inquired about her. The people told him that she had died. He asked why they had not informed him. He (peace be upon him) said: Lead me to her grave. They led him to that place and he led Janazah (Funeral) prayer over her and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them.﴿ Narrated by Muslim.

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Performing the Funeral Prayer for two dead people

Second question from Fatwa No. 572

Q 2: What is the ruling of offering a Funeral Prayer for two dead people; one of them present and the other absent? Should we perform the Funeral Prayer once for them or should we perform a separate Funeral Prayer for each one of them?

A: Due to the fact that there is no difference between performing the Funeral Prayer for the present and the absent dead person with

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regard to sayings and deeds, we find no harm in performing one Funeral Prayer for both of them; the absent and the present one. It will be the same as performing the Funeral Prayer for two present or two absent dead people.

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funeral Prayer for one who committed suicide

The second question of Fatwa no. 3782

Q2: If someone commits suicide in anger can the Funeral Prayer be offered for them or not?

A: The Funeral Prayer should be offered for one who committed suicide. However, the Muslim ruler should refrain from offering it for them, as the Prophet (peace be upon him) did not offer the Funeral Prayer for the man who had killed himself, to stress the gravity of this crime and warn against it.

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Fatwa No. 13127

Q: is a Funeral Prayer to be offered on someone who intentionally killed himself with a pistol even though he had good posts such as a teacher or police officer and no one knows the reasons behind the suicide? If the answer is the affirmative, how can this be justified despite the authentically reported Hadith stating that whoever kills himself shall abide forever in Hellfire? Moreover, the Messenger (peace be upon him) said regarding Qizman who fought with the Muslims in the battle of Uhud and killed eight of the Kafirs (disbelievers): "He is in Hellfire"; because Qizman was wounded and when his injury became extremely painful, he took an arrow from his own quiver and killed himself therewith. Please mention the proofs that support your answer.

Besides, is the Funeral Prayer to be offered on someone who made Zina (illegal sexual intercourse outside marriage) with his paternal uncle's wife, killed his uncle with a knife, carried him at night, put him in a distant place, and burnt him along with the wife but was then arrested and killed as Had (prescribed penalty) was applied against him? Is a Funeral Prayer to be offered on such a person despite the saying of Allah (Exalted be He): ﴾And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.﴿ **Please clarify this issue in the light of the proofs that your Eminence has. I am aware that the Messenger of Allah (peace be upon him) offered the Funeral Prayer for the lady that committed Zina and requested that Had be applied against her and that her confession and desire to be penalized by being stoned to death was regarded as Tawbah (repentance to Allah) for the Messenger (peace be upon him) said:** ﴾She has made such a repentance that if it were to be divided over seventy from the people of Madinah, it would have sufficed them.﴿ **On the contrary, those who killed themselves did not make any Tawbah. Similarly, murderers are keen to hide their crimes and it is only Allah (Exalted be He) who helps the authorities to arrest them. May Allah help you to say the truth and peace be upon you.**

A: According to the Madh-hab (School of Jurisprudence) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) amongst the Sahabah (Companions of the Prophet, peace be upon him) and the Salaf (righteous predecessors) who followed them, those who commit a major sin such as murder or suicide are not Kafirs (disbelievers) and thus, the Funeral Prayer is to be offered for them. Proof of this is that the Prophet (peace be upon him) ordered Muslims to offer the Funeral Prayer on someone who misappropriated booty in the path of Allah (Exalted be He). It is related in the Musnad (Book of Hadith compilation) of

Imam Ahmad on the authority of Zayd ibn Khalid Al-Juhany (may Allah be pleased with him): ﴾A Muslim man died on the Day of Khaybar. They mentioned the matter to the Messenger of Allah (peace be upon him) and he said: Offer the Funeral prayer for your companion. When the faces of

the people looked perplexed, he said: Your companion misappropriated booty in the path of Allah (may He be Exalted). We searched his belongings and found some Jewish beads not worth two dirhams.) However, the Hadith mentioned above signifies that the Muslims' Imam (ruler) should not offer a Funeral Prayer for such persons.

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Burial time

The second question of Fatwa no. 349

Q: what time should the person who dies before or after midnight be buried? Is it permissible to bury him at night or should he be buried in the morning?

A: It is permissible to bury a dead person at night. This is based on the Hadith narrated by Ibn `Abbas (may Allah be pleased with them both) who said: ﴾A person whom Allah's Messenger (peace be upon him) used to visit died. He died at night and (the people) buried him at night. In the morning they informed the Prophet (peace be upon him) (about his death). He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and we disliked to trouble you." The Prophet (peace be upon him) went to his grave and offered the (funeral) prayer.﴿ Narrated by Al-Bukhari and Muslim. The Prophet (peace be upon him) did not reprimand his Sahabah (Companions) for burying the man at night, but was displeased to have been informed of his death only in the morning. When the Sahabah told him that they did not want to disturb him at night, he accepted their apology. Abu Dawud narrated from Jabir who said: ﴾The people saw fire (light) in the graveyard and they went there. They found that the Messenger of Allah (peace be upon him) was in a grave and he was saying, "Give me your companion." This was a man who used to raise his voice in Dhikr (Remembrance of Allah).﴿ This happened during the night as indicated by the words of Jabir: (The people saw

fire (light) in the graveyard...). The Prophet himself was buried at night. Imam Ahmad narrated from `Aishah (may Allah be pleased with her) that she said: ﴾We did not know about the burial of the Messenger of Allah (peace be upon him) until we heard the sound of shovels before the end of the night on a Tuesday night.﴿ Shovels are tools used for scooping up dust and dirt. Abu Bakr, `Uthman, `Aishah and Ibn Mas`ud were also buried at night. The Sahih (authentic) Hadith which states the undesirability to bury the dead at night is interpreted in the context that if the burial is not well prepared and hastening to bury the dead person affects the proper performance of the Funeral Prayer, then people should delay the burial until the morning. Moreover, it is easier for people to follow a funeral procession in the morning than at night. Proper burial procedures can only be made during the day and the body can be easily laid down in the Lahd (a crevice on the side of a grave facing the direction faced for Prayer). However, if it is necessary to hasten and bury the dead person, then he has to be buried soon even if this were to happen at night.

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Fatwa no. 3791

Q: is it permissible for the regular imam (the one who leads congregational Prayer) of a Masjid (mosque) to offer the Funeral Prayer for every deceased when called for?

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A: The Funeral Prayer is a collective obligation, which, when performed by some people, is waived for the rest. Therefore, it is not obligatory upon the Imam of a Masjid to offer the Funeral Prayer for every deceased he is called to pray for, unless there is no other one beside him. However, it is better for an Imam to offer the Funeral prayer for every deceased, when called for, if it is possible, to earn the reward promised for that action.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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the ruling on making up for what is missed in the Funeral Prayer

Fourth question from Fatwa No. 5069

Q 4: What is the ruling on attending one Takbirah (saying: "Allahu Akbar [Allah is the Greatest]") with the Imam in the Funeral Prayer? What should a person do with regard to the other three Takbirahs?

A: Whoever misses part of the Funeral Prayer should make up for it before carrying the corpse. He should consider what he attended with the Imam as the first part of his Salah. It is sufficient for him to say the least of what is obligatory after the second and third Takbirah. He can say after the second Takbirah: "O Allah, confer peace and blessings upon Muhammad." and after the third one: "O Allah, forgive him!" Then perform Taslim (salutation of peace ending the Prayer) after the fourth Takbirah.

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Burying the dead before offering Janazah Prayer

The first question of Fatwa no. 9008

Q 1: If someone dies in an area that is remote from inhabitation to which those who can offer Janazah (Funeral) Prayer can move only through long travel on horses or camels. Is it obligatory to wait until such persons come to offer Janazah Prayer or should such a person be buried immediately? What is the ruling on dead persons being buried without offering Janazah Prayer for them?

A: According to the basic principles of Shari`ah (Islamic law), a dead Muslim person may not be buried before offering Janazah Prayer for them. What you have just cited is no more than a hypothetical case. However, given that a Muslim is buried without offering Janazah Prayer for them, such a Salah is to be offered for them at the grave. Moreover, leading Janazah Prayer is not limited to a certain Imam.

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Fatwa no. 10730

Q: My daughter was around two years old when she died. There was no one with me at the time except one person. We dug a hole and buried her without offering the Funeral Prayer for her. I am very anxious and worried now, as I do not know what I ought to do about this or the consequences incurred as a result of not offering the Funeral Prayer for her. It should be noted that both the person who was with me and I are just ordinary people in regard to the rulings. Please advise us and may Allah reward you with the best!

A: it is obligatory on anyone who experiences someone dying, whether they are young or old, to offer the Funeral Prayer for them after washing and shrouding their bodies, even if there is only one person to perform it.

As you have already buried your daughter and did not offer the Funeral Prayer for her due to ignorance, we hope that there will be no sin on you for not doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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calling People to the Funeral Prayer for the Dead

The second question of Fatwa no. 6516

Q 2: Is it permissible to invite the townspeople to offer

the Funeral Prayer for a dead person, such as their relatives and friends?

A: It is permissible to invite the deceased's relatives, friends and neighbors to offer the Funeral Prayer for them, supplicate for them and attend the funeral. The Prophet (peace be upon him) informed his Sahabah (Companions) of the death of the Negus (may Allah be merciful with him) so that they could offer the Funeral Prayer.

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offering Funeral Prayer at forbidden times

Sixth question from Fatwa No. 4373

Q 6: If we perform `Asr (Afternoon) Prayer and have a funeral, should we observe the funeral prayer [during the forbidden time after `Asr], if the time allows this or what should we do?

A: If the case is as mentioned, the Funeral Prayer should be offered after `Asr (Afternoon) Prayer as it is performed for a specific reason and is excluded from the Hadith, (There is no prayer after the 'Asr Prayer till the sun sets.)

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washing a stillborn baby

Fatwa no. 4884

Q1: Some people put stones or bricks at the opening of the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) before the burial, and they fill the Lahd in with mud, is this permissible or not?

Q2: If a baby is stillborn, should it be washed and enshrouded as adults are, and should it be named or get buried without doing so? Some people do not enshroud a baby in the usual white shroud; instead they bury it in a black cloth, especially those who experience the death of a newborn for the first time. I hope that you will enlighten us about this.

A: Firstly: It is prescribed, on putting the deceased in their Lahd, to put bricks and the like above it, and to fill in between them with mud to prevent earth getting onto the deceased.

Secondly: If a baby is born out of the mother's womb dead after the soul has been breathed into it, it should be washed, enshrouded, and people should offer the Funeral Prayer for it, and then it should be buried. The baby should be named. It is Sunnah (the example of the Prophet) to use a white shroud, but a black one would suffice the purpose, although it is not in conformity with the Sunnah. However if a black shroud is used, out of pessimism or to express dissatisfaction, it is Haram (prohibited) to use it, as it contradicts the obligation of being patient with Allah's Decree and Predestination.

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The Ruling on Children who Die at an Early Age

Fatwa no. 5529

Q: What is the ruling on children who die before reaching the age of three?

A: These children are treated in this world the same as their parents. If one or both of their parents are Muslims, they are treated like Muslims in terms of washing, enshrouding, offering the Funeral Prayer, burial in the graves of the Muslims and inheritance. If their parents are Kafirs (disbelievers), they are treated like

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Kafirs.

As for the ruling on them in the Hereafter, if their parents are Kafirs, they are left to the Will of Allah, as He is the All-Knowing, the All-Wise, the Just, the Most Compassionate and the Most Merciful, as (when the Prophet (peace be upon him) was asked about the children of the disbelievers, he said, "It is Allah Who knows best what they would have done.") May He be Exalted; He is not unjust even as much as the weight of an atom, and He is the Subtle and the Well-Aware. If one or both of their parents are Muslims, they are going to be of the inhabitants of Jannah (Paradise) by the Grace of Allah (Exalted be He).

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funeral Prayers offered for a child after his burial

First question from Fatwa No. 6748

Q 1: Allah has granted me two children. They died one hour after their birth while I was absent. They were buried without offering the Funeral Prayer for them. One week after returning home, I asked about their names.

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They told me that they were Muhammad and Aly. I performed Wudu' (ablution), went to the graves and performed the Funeral Prayer for them. What is the expiation of burying them without performing the Funeral Prayer for them?

A: If the reality is as you have mentioned, then performing the Funeral Prayer for them after burial is sufficient. You are not required to offer expiation. In the future, you have to work according to what is legislated by Allah with regard to what is incumbent upon Muslims concerning a dying person until his burial.

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Handling a Miscarried Fetus

The second question of Fatwa no. 3817

Q 2: Please be advised that my wife had a miscarriage of a four-month fetus before her death. I buried it without offering the Funeral Prayer for it. Do I have to pay a Kaffarah (expiation)?

A: It should have been washed, enshrouded and the Funeral Prayer offered for it, according to the stongest opinion

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of scholars, because it was four months old. It was narrated by Abu Dawud and Al-Tirmidhi from Al-Mughirah ibn Shu`bah may Allah be pleased with him) that the Prophet (peace be upon him) stated, (Funeral Prayer should be offered for a miscarried fetus.) However, it is too late to do anything now, so you do not have to pay Kaffarah.

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Second question from Fatwa No. 9820

Q 2: In some hospitals, some women have miscarriages in the fifth month of pregnancy. However, we do not know if the Funeral Prayer is offered for these fetuses or not and whether they are buried or thrown away into the garbage. Kindly, verify whether Funeral Prayer should be offered for these fetuses after the infusion of the soul and after washing them? Should they be given a name?

A: If the case is as mentioned, regarding miscarriages in the fifth month of pregnancy, the fetus should be washed and shrouded, and Funeral Prayer should be offered for it. It is an act of Sunnah to slaughter `Aqiqah (sacrifice for a newborn) as is done with a full born child. It should be buried in the Muslim graves and be given a name.

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Fatwa no. 12214

Q: I am married man and Allah has blessed my wife and me with six children - all praise is due to Allah. After this my wife became pregnant five times and each time she miscarried in the second or third month of her pregnancy in the hospital. Each time she started bleeding, I took her to the hospital and they gave her an anesthetic to perform a D&C (Dilation and Curettage). However, I do not know what they did with the fetuses. Is it obligatory that they should be buried or not? Please tell me what I should do in regard to burying them. Is it obligatory on me to give them names and offer an 'Aqiqah (sacrifice for a newborn) for them or not?

A: If a fetus dies before the fourth month, it should neither be washed, nor have the Funeral Prayer performed for it, nor be given a name. Also, you do not have to offer an 'Aqiqah, because the soul had not been breathed into it yet.

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offering Funeral Prayer for an unmarried woman

Seventh question from Fatwa No. 1275

Q 7: If a worshipping woman, who did not marry after the death of her husband, dies, should we perform Funeral Prayer for her?

A: If she dies while being known to be a Muslim woman, Muslims have to perform the Funeral Prayer for her. Being unmarried is not a reason for not offering the Funeral Prayer for her. Moreover, a woman whose husband dies should not abstain from marriage if a competent person offers to marry her unless there is an obstacle other than worship that impedes her from marriage. The Prophet (peace be upon him) ordered marriage and prohibited celibacy. He said: ("So whoever turns away from my Sunnah does not belong to me.")

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Ruling on those who die having abandoned Salah (Prayer)

The third question of Fatwa No. (2036)

Q 3: what is the ruling on those who die who, while alive, would perform no more than Jumu`ah (Friday) Salah? Is it obligatory on Muslims to bury them and offer funeral Salah on their behalf?

A: If what you have just mentioned is the case, bear in mind that Muslim scholars unaninimously agreed that one who abandons Salah denying its being obligatory is a Kafir (disbeliever). If he abandons it out of negligence while believing it to be obligatory, he is deemed according to the sound opinion of scholars to be a Kafir due to authentic evidence to this effect. Based on this sound opinion, the dead body of such a person may not be washed and Muslims may not offer funeral Salah on his behalf. Moreover, such a person may not be buried in Muslim graveyards. Rather, he may be buried in a specific location apart from Muslim graveyards.

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Fatwa no. 2560

Q: A disagreement arose among religious scholars of the Congo Republic over the final destiny of a Muslim who dies while never performing Salah (Prayer) all his life and only

believing that there is no god but Allah and that Muhammad is the Messenger of Allah.

Some scholars, myself included, are of the view that the body of this person has to be washed, covered with a shroud and buried, but no Funeral Prayer should be offered for him as he used to abandon the most important pillar of Islam next to Shahadah (Testimony of Faith).

Other scholars maintain the view that whoever professes that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah can not be branded as a Kafir (disbeliever) even if he dies while it is known to have abandoned Salah all his life. He falls under the category of those who die while committing one of the major sins. They quote the following Qur'anic Ayah (verse) in support of their view: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ **They also cite the Hadith in which the Messenger of Allah (peace be upon him) is reported to have said:** ﴾"Verily he who died among my Ummah (Community) without associating anything with Allah would enter Paradise'. It was said: 'Even if he commits adultery and theft'? He (peace be upon him) said: '(Yes), even if he commits adultery and theft'.﴿ **What is the correct view?**

A: Texts of the Qur'an and Sunnah (whatever is reported from the Prophet) indicate that a person who abandons Salah out of negligence is considered a Kafir (disbeliever) even if they profess the Shahadah and believe Salah to be an obligatory duty. This is the most appropriate of the two views held by scholars. Accordingly, they should not be treated as Muslims in terms of preparing their burial which includes washing their bodies after death, covering them with a shroud or offering a Funeral Prayer for them. They are to be buried in the same way that rotten carrion is buried only to prevent a foul odor. It is authentically reported that the Messenger of Allah (peace be upon him) ordered `Aly (may Allah be pleased with him), whose father Abu Talib died while following the religion of his people, to bury his body in the ground. He did not order him to wash his body or to cover him with a shroud nor did the Prophet (peace be upon him) offer the Funeral Prayer for him. The Prophet (peace be upon him) only said to `Aly: ﴾Go and bury him.﴿ when `Aly (may Allah be pleased with him) said: ﴾Your old and astray uncle has died.﴿ Narrated by Imam

Ahmad and others.

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The third question of Fatwa no. 3204

Q 3: if a man used to smoke, drink Khamr (intoxicants) and he never attended the congregational Salah (Prayer) in the Masjid (mosque), should we offer the Funeral Prayer for him when he dies or not?

A: If the case is as you mentioned, that he used to smoke, drink Khamr and abandoned congregational Salah in the Masjid, he is considered a sinner, but not a Kafir (disbeliever), as long as he does not consider Khamr lawful or abandon Salah in general, but he only did not offer it congregationally in the Masjid. Thus, the Muslims should offer the Funeral Prayer for him, and treat him like any other Muslim regarding washing, enshrouding, burial and so on.

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The third question of Fatwa no. 6472

Q3: what is the ruling on eminent scholars attending the Funeral Prayer for someone who had abandoned offering Salah (Prayer)?

A: Anyone who abandons Salah, out of denying its obligation, is a Kafir (disbeliever), by the Ijma' (consensus) of scholars. If they abandon Salah due to negligence and laziness, they are Kafir according to the more correct of the two opinions of the scholars. Consequently, it is not permissible for scholars or anyone else to offer the Funeral Prayer for them, to follow their funeral procession, nor for them to be buried in a Muslim graveyard.

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offering Funeral Prayer for Illegitimate Children and those of Disbelieving Parents

The third question of Fatwa no. 6192

Q 3: Must we offer the Funeral Prayer for a child whose parents are Kafirs (disbelievers), or a child who was born of an illegitimate affair? What is the evidence for this?

A: The Funeral Prayer should not be offered for a child whose parents are Kafirs. As for the child born of an illegitimate affair, the Funeral Prayer should be offered if the mother is a Muslim, as the child has nothing to do with the crime committed by the fornicators.

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Offering Janazah Prayer for those who receive Had or Qisas punishment

The third question of Fatwa no. 7731

Q3: What is the ruling on offering Janazah (Funeral) Prayer for someone executed by the infliction of Qisas (just retaliation) or Had (ordained punishment for violating Allah's Law) for commission of adultery? Does that punishment expiate the sin?

A: Firstly: Offering Janazah Prayer for someone who apparently dies a Muslim is a collective obligation, even if they have committed a major sin other than Shirk (associating others with Allah in His Divinity or worship). Anyone executed by the infliction of Qisas or the stoning penalty for adultery should have the Janazah Prayer performed for them.

Secondly: The correct opinion of the scholars is that the Had do expiate for the sins that they have been carried out for, according to the Hadith reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said to his Sahabah (Companions): ﴿Pledge allegiance to me that you will not associate anything with Allah, that you will not commit Zina (premarital sexual intercourse and/or adultery), that you will not steal, that you will not kill the soul which Allah has forbidden (to be killed) except by (legal) right. Anyone among you who fulfills (this pledge), his reward is due from Allah. Anyone among you who commits anything of this and is punished for it in this world, it will be his expiation for it. Anyone among you who commits anything of this and Allah shields him (i.e. covers his sin), then his matter will rest with Allah: if He so wills, He will pardon him; and if He so wills, He will punish him.﴾

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(Related by Al-Bukhari and Muslim)

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women offering the Funeral Prayer

The ninth question of Fatwa no. 1752

Q9: Is it permissible for women to participate with the men in the Funeral Prayer?

A: The basic principle regarding the acts of 'Ibadah (worship) that are prescribed by Allah in His Book or that were explained by the Messenger of Allah (peace be upon him) in his Sunnah (whatever is reported from the Prophet), is that they are general for both men and women, unless there is evidence that makes them specific to either men or women. The Funeral Prayer is one of the acts of 'Ibadah that was prescribed by Allah (Exalted be He) and His Messenger (peace be upon him) in general, therefore both men and women may perform it, except that

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it is usually men that attend, as the women usually stay in their homes. So if it happens that there is a funeral and there are only women present, they should perform the Salah (Prayer) for the deceased and fulfill their obligation towards her. It is authentically reported that 'Aishah (may Allah be pleased with her) ordered that Sa'd ibn Abu Waqqas should be brought to her so she could perform the Funeral Prayer for him and we do not know of any Sahabah (Companions of the Prophet) who disapproved of this. This constitutes evidence that women can participate with the men in the Funeral Prayer and that they may also perform it alone in situations where this is called for, as men may also. If women attend a Funeral Prayer with men or any other Salah, their rows should be located behind those of the men. It is also confirmed that women performed the Funeral Prayer for the Prophet (peace be upon him) as the men did. However, it is not permissible for them to escort the funeral procession to the burial, as the Prophet (peace be upon him) prohibited this.

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Fourth question from Fatwa No. 7916

Q 4: is it permissible for women to stand beside men in the Funeral Prayer?

A: It is not permissible for women to stand beside men in the Funeral Prayer or other kinds of Salahs (prayers). Women are allowed to perform the Funeral Prayer,

but they should be in separate rows behind men as they should be in other Salahs along with men.

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Seventh question of Fatwa No. 1496

Q 7: is the obligation of offering a Funeral Prayer confined to men only or it is a general obligation to be observed by men and women alike?

A: Offering the Funeral Prayer is a collective obligation which if some Muslims observe it, there is no longer an obligation on the rest; while if all Muslims abandon it willingly; they are all considered sinners. There is no particularity for men in this regard. Rather, there is no difference between men and women regarding the Islamic legality of offering the Funeral Prayer even though it is originally to be more practiced by men. However, it is not permissible for women to follow the funeral procession for it is authentically reported that Um `Atiyyah said: (We were forbidden to follow the funeral procession, but it was not stressed on us.) (Related by Al-Bukhari and Muslim). In another narration: (The Messenger of Allah peace be upon him forbade us...).

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funeral Prayer in absentia

The eleventh question of Fatwa no. 5394

Q11: Is it permissible to offer the Funeral Prayer for deceased people in absentia, as the Prophet (peace be upon him) did for his beloved friend Al-Najashy (the Negus) or was this specific to him alone?

A: It is permissible to offer the Funeral Prayer in absentia, because the Prophet (peace be upon him) did so. This is not specifically for the Prophet (peace be upon him), because his Sahabah (Companions) also prayed with him for Al-Najashy. The basic ruling is for non-specificity, but this should only be done for those who made a contribution to Islam, and not for just any person.

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The second and third questions of Fatwa no. 10744

Q 2: What is the ruling on carrying dead bodies to the graveyards?

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A: A person who carries a dead body to the graveyard is rewarded for this deed. As for the funeral itself, it is a collective obligation; if some people do it, the rest are exempted from it.

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Q 3: what is the ruling on a person who washes the body of a dead person?

A: He is recommended to perform Ghusl (ritual bath) or Wudu' (ablution), but he is not obliged to do so unless he touches the private parts of the dead person.

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uncovering the Face of the Dead when Burying him

The third question of Fatwa no. 5637

Q 3: When a dead person, whether a man or a woman, is placed in the grave, should their face be uncovered? If there is evidence on the obligation of exposing the face or covering it, please advise.

A: There is no evidence for exposing the face of the dead in the grave. All the evidences indicate that it should be covered, whether the dead person is male or female. The basic rule is covering the face like the rest of the body, unless the man is in a state of Ihram (ceremonial state for Hajj and `Umrah). In this case,

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his face and head should not be covered.

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reciting Al-Fatihah in the Funeral Prayer

Eighth question from Fatwa No. 6744

Q 8: Is it obligatory to recite Surah Al-Fatihah in the Funeral Prayer after the first Takbir (saying: "Allahu Akbar [Allah is the Greatest]")? Is it sufficient to ask Allah to confer peace and blessings upon the Prophet (peace be upon him) and to supplicate to Allah for the dead person only?

A: It is obligatory to recite Surah Al-Fatihah in the Funeral Prayer after the first Takbir which is Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). This is according to the general saying of the Prophet (peace be upon him): ("The prayer of whoever does not recite Surat Al-Fatihah is invalid.") It was authentically reported that the Prophet (peace be upon him) used to recite it after the first Takbir. One should also ask Allah to confer peace and blessings upon the Prophet (peace be upon him) after the second Takbir. Supplicating to Allah for the dead person and others should be performed after the third Takbir. Then one should perform Taslim (salutation of peace ending the Prayer) after the fourth Takbir.

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Burying the Dead

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The eighth and twentieth questions of Fatwa no. 5611

Q 8: what is the difference between a Lahd and a Shaq in the grave? where to dig for each of them?

A 8: Lahd (a crevice on the side of a grave facing the direction faced for Prayer) is digging in the solid ground downwards, and then inclining the ditch at the side facing the Qiblah (direction faced for Prayer) so that the deceased is placed on the side cavity facing the Qiblah. This can only be done on firm ground. A Shaq (a rectangular hole in the bottom of a grave in which the body is buried) is digging the grave horizontally in the ground so that the dead is placed horizontally. This can be done in soft ground, such as sandy ground.

Q 20: How deep should a grave be dug?

A 20: It was narrated by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) that the Prophet (peace be upon him) stated, (Dig graves, make them wide and deep.) It was preferred by Al-Shafi`y and Abu Al-Khattab that the grave be as deep as the height of a human being. `Umar ibn `Abdul-`Aziz preferred that it be dug to the height of a person's navel. Ahmad preferred that it be dug as deep as a person's chest. All these heights are similar to each other. It is a Sunnah (a commendable act) to dig the grave as deep as what will prevent the wind from coming out of it and protect it from being attacked by beasts.

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manner of Burial

Fatwa No. 1666

All Praise is due to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' read the Fatwa request submitted by his Excellency the Director of the Islamic Cultural Centre in Italy via his Eminence the Secretary General of the Muslim World League to his Eminence Chairman that was sent by the General Secretariat under No. 2/853 and dated 17/5/1397 A. H. in which it is mentioned that:

Muslims in Italy are keen that their dead are buried according to the Islamic Shari`ah (law) with regard to the shape of the graves, their direction, the fashion of burying the dead, and the direction to which they are directed. The questioner requested issuing a Shar`y (Islamic legal) Fatwa on this, clarifying it by shapes and pictures so that it would be used by the administration of the Centre as a document to be shown to whoever wants to know the manner of burial according to the Din (religion) of Islam.

The committee answered as follows:

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It is a Sunnah (commendable act) to make a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) inside the grave as the Sahabah (Companions of the Prophet) did for the grave of the Prophet (peace be upon him). A Lahd is a rectangular crevice on the side of a grave facing the Qiblah (direction faced for Prayer towards the Ka`bah) that the dead person is placed in. It is related by Muslim in his Sahih (authentic) Book of Hadith on the authority of `Amir ibn Sa`d ibn Abi Waqqas, ﴾That Sa`d ibn Abi Waqqas, may Allah be pleased with them both, said during his illness of which he died: 'Make a Lahd for me in the side of the grave and set up bricks over me as was done with Allah's Messenger (peace be upon him).﴿ If the soil is loose, stones should be used to make a semi-Lahd.

Graves should not be made in the form of a Shaq, meaning, a rectangular hole in the bottom of a grave in which the body is buried and over which a roof is placed to protect the dead. This is proven by what is related by Abu Dawud, Al-Nasa'iy, and Al-Tirmidhy from the Prophet (peace be upon him) who said: ﴾The niche in the side of the grave is for us and the excavation in the middle is for others.﴿ However, if making a Lahd is impossible, it is permissible to make a Shaq because Allah (May He be Exalted) says: ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿

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And He (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, the Prophet (peace be upon him) says: ﴾When I command you to do anything, do of it as

much as you possibly can.》

It is preferable that the grave is wide and approximately of a fathom in depth for it is related by Abu Dawud from the Prophet (peace be upon him) that he said: 《Dig graves, and make them wide and deep.》 Since the Prophet (peace be upon him) did not specify the degree of the depth of graves, this matter is flexible and may be decided according to the condition of the soil; whether it is hard or loose and in a way that will better protect the dead against being eaten by beasts and so on.

Concerning the fashion of burying the dead and directing them in their graves, it is preferable, if possible, to enter their head from the side in which their legs will be located in the grave. Then, the body should be drawn carefully and placed on its right side in the Lahd that is made in the grave facing the Qiblah. The foregoing is narrated by `Abdullah ibn `Umar, Anas, `Abdullah ibn Yazid Al-Ansary, Al-Nakh`y, and Al-Shafi`y (may Allah be pleased with them all). It is also proven by what was narrated by Al-Imam Ahmad with its Sanad (chain of narrators) on the authority of 《 `Abdullah ibn Yazid Al-Ansary that Al-Harith entrusted the former to follow him when he died. `Abdullah ibn Yazid Al-Ansari thus offered the Funeral Prayer for him and put him in the grave from the side of his legs, and said: This is a Sunnah (whatever is reported from the Prophet).》 Moreover, it was narrated by Ibn `Umar and Ibn `Abbas 《That the Prophet was drawn carefully from the side of his head.》 Thus, the body may enter the grave horizontally from the side facing the Qiblah or from the side in which the head will be placed if this is easier for those who are doing the burial. This is because the preference of entering the body from the side in which the legs will be located in the grave is only meant

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because of its ease for those who undertake the task of the burial and its gentleness for them and for the deceased. Hence, whatever fashion can achieve such ease and gentleness is preferred. This matter is flexible and what is meant is to consider the practice of the Sahabah (may Allah be pleased with them all) and to follow the Sunnah (whatever is reported from the Prophet) and achieve ease and gentleness. However, if something appears that makes other fashions easier and more gentle, then this should be followed.

The deceased is to be put in the Lahd on his right side with his face facing the Qiblah. Something that is elevated is to be put under the head of the deceased, meaning, a brick, a stone, or some dust. Moreover, a layer is to be set up over the deceased. It should be drawn near the back end of the grave so that it does not overturn on its face; it should be supported by something from the back so that it does not turn about to the rear. Bricks are to be put carefully to the back thereof while clay is to be used to block the small gaps separating the bricks so that no dust can pass. This is supported by the saying of Sa`d ibn Abi Waqqas: "Set up bricks over me as was done in the case of Allah's Messenger (peace be upon him.)"

Those who undertake the task of the burial should say while putting the body in the Lahd: 'Bismi-l-Lah Wa`ala Millat Rasuli-l-Lah Salla Allahu `Alayhi Wa Sallam, which means, in Allah's Name and adhering to the religion of the Messenger of Allah, (peace be upon him) for it is related by Al-Tirmidhy on the authority of Ibn `Umar (may Allah be pleased with them both) 《That whenever the Prophet (peace be upon him) put the deceased in the grave, he used to say: In Allah's Name and adhering to the religion of Allah's Messenger.》 Al-Tirmidhy commented: 'This is Hadith Hassan Gharib [a good Hadith that is strange to come from this chain of narration].'

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

hastening to prepare the deceased for burial and covering the body

The first, second, third, and fourth questions of Fatwa No. 1705

Q 1, 2: What is the ruling on leaving the face of the deceased uncovered unnecessarily for more than one day to be recognized by strangers? What is the ruling on viewing the body, whether a male or female daily? Does leaving the face uncovered contradict Islamic teachings?

A 1,2: Firstly, According to the Sunnah, if a person dies, all his body including his face should be covered. It was reported that `Aishah (may Allah be pleased with her) said, (When the Messenger of Allah (peace be upon him) died, he was covered with a green square decorated garment.) Related by Ahmad, Al-Bukhari, and Muslim. Shrouding and covering the dead was a well known practice among the Sahabah (Companions of the Prophet) and is based on the established observance during the lifetime of the Prophet (peace be upon him). Al-Nawawi said in his commentary on Sahih Muslim, "Shrouding the deceased is a unanimously agreed upon issue. This is to protect the deceased from being exposed and also to cover their deteriorating body. Shrouding the deceased should be done after removing their clothing in order to delay deterioration of the corpse." Therefore, it is clear that

leaving the face of the dead person uncovered for a day or more as mentioned in the question to be displayed contradicts the Sunnah and the Muslim consensus. There is no harm if the bereaved family wants to uncover the face to see the deceased without delaying its preparation and burial. It was reported (that Jabir ibn `Abdullah (may Allah be pleased with them) said, "When my father was martyred, I lifted the sheet from his face and wept. The Prophet (peace be upon him) did not forbid me to do so.) ( `Aishah (may Allah be pleased with her) said that she saw the Messenger of Allah kissing `Uthman ibn Mazh`un when the latter died, and tears were flowing (from his eyes).) She also said, (Abu Bakr went directly to the Prophet (peace be upon him) who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was predestined for you.")

Secondly, hastening to prepare the dead after confirming their death is an act of Sunnah as this protects their bodies from decaying, and people being repulsed by them. It is recorded by Abu Dawud that the Prophet (peace be upon him) stated, (I see that Talhah ibn Al-Bara' has died; so tell me (about his death), and make haste, for it is not advisable that the corpse of a Muslim should remain withheld among his family.) Related by Al-Tabarany with good chain of transmission on the authority of Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said, (When one of you dies, do not withhold his corpse. Rather, make haste to bury him in his grave.) It has been authentically reported on the authority of Abu Hurayrah (may Allah be pleased

with him) that the Prophet (peace be upon him) stated, ﴾Make haste with the funeral for if the person was righteous, you are rushing it to goodness; and if it was not, then you are putting down an evil thing from your shoulders.﴿ Related by Ahmad, Al-Bukhari, Muslim, and Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes). This Hadith indicates that it is preferable to hasten to prepare the deceased for goodness or to be relieved of them. It is permissible to wait until people gather to offer Funeral Prayer, follow the funeral procession, and invoke Allah's forgiveness and mercy for the dead. However, this should not take a long time. It is clear that keeping the deceased for one or more days without necessity contradicts the Sunnah of the Messenger of Allah (peace be upon him) and therefore, those who delay the preparation and the burial of the deceased to show the face of the deceased should be advised

and guided to the way of the Prophet (peace be upon him) on how to deal with the deceased Muslim. May Allah guide them to what is right.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q3: What is the ruling on burying the dead in their clothes; their regular clothing of a jacket, pants, shirt, and tie?

A: It is obligatory to shroud the dead in a fully covering cloth. The Sunnah (an act following the example of the Prophet) is to shroud men by wrapping them in three white pieces of cloth. If a man was shrouded in his regular clothes, such as a jacket, pants, and shirt, or in sewn clothes with sleeves, such as the clothing of this world, it will suffice the purpose, but it will not be in conformity with the Sunnah that used to be followed in the time of the Prophet (peace be upon him) and his Sahabah (Companions). It is authentically reported from 'Aishah (may Allah be pleased with her) that she said, ("The Messenger of Allah (peace be upon him) was shrouded in three pieces of white Yemeni cotton cloth, not including a Qamis (long shirt) or a turban.") (Related by Al-Bukhari and Muslim) The Messenger of Allah (peace be upon him) said, ("Wear white clothes, for they are the purest and the best (of clothes), and shroud your dead in them.") (Related by Ahmad and the Compilers of Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah])

As for women, it is Sunnah to shroud them in five pieces of cloth: an Izar (garment worn below the waist), a long shirtlike garment, a Khimar (head cover to the waist), and two wrappers, according to what was narrated by (Layla bint Qanif Al-Thaqafiyyah, who said, "I was among those who washed Um Kulthum, the daughter of the Messenger of Allah (peace be upon him) when she died. The first thing that the Messenger of Allah (peace be upon him) gave us was the Hiqa' (lower garment), then the Dar' (chemise), then the Khimar (head cover), then the Milhafah (wrapper), then she was wrapped in a last cloth." She said, "The Messenger of Allah (peace be upon him) was sitting by the door with her shrouds, handing them to us piece by piece.")

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: when a person dies in America, his body is put in a coffin. What is the Islamic ruling on that?

A: It is an act of the Sunnah (commendable act) that a dead person is not buried in a coffin or something of the sort. Neither the Prophet (peace be upon him) nor his Sahabah (Companions, may Allah be pleased with them all) are reported to have buried anyone in a coffin. Following the example of the Prophet (peace be upon him) and his Sahabah is a means towards attaining all that is good. Moreover, burying the body of a Muslim in a coffin is an imitation of the burial ceremonies held by Kafirs (disbelievers). However, it is not wrong to bury him in a coffin if this is the only possible way. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says: ﴾and has not laid upon you in religion any hardship﴿ In another place Allah (Exalted be He) says:

﴾Allâh burdens not a person beyond his scope.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Caompaninons.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (5751)

Q: A six-month-old male child of mine died. A neighbor of ours washed and shrouded him. Being ignorant of how to position him in the grave, I placed him in the grave without untying the shroud belts and burying his cheeks under the earth, i.e. I left him bagged in the shroud and did not uncover his face. Moreover, I do not remember whether I laid him on his right side or not. My question is: Am I sinful for doing so? What should I do?

A: It is an act of Sunnah to put in the dead through the foot of the grave, if easier, laying them on their right side making them face the Qiblah (direction faced for Prayer towards the Ka`bah). However, since the dead child has already been buried, you did not know how to position him in the grave and this is why you do not remember whether you laid him on his right side or not and did not untie the shroud, you are not sinful for behaving as such. Nevertheless, you have to ask knowledgeable people about whatever affair you do not know about.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

those who die in car accidents

Fatwa no. 5997

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request that was submitted to His Eminence, the president, by the judge of the Al-Artawyah Court, Ibrahim ibn 'Abdul-'Aziz Al-Wasil, and the following is its text:

We are sometimes referred cases involving car accidents that have resulted in the death of the drivers and passengers, during which the bodies have been torn apart and the parts mixed with those of other bodies, to the extent that it becomes hard to recognize who they are. Sometimes parts of the bodies are left in the wrecked vehicles, as they are difficult to remove or a fire breaks out in the car and burns the bodies. We would therefore like to ask Your Eminence, in these circumstances, how we should bury the bodies and perform the Funeral Prayer for them? What about the parts that have been left in the cars, should they be buried with the wreckage due to the sanctity of the dead bodies, as the cars can no longer be used after the collision or fire? What should we do if some of the deceased are foreigners and nothing remains of them but small pieces or ashes, and it is permissible for their countries to request their bodies? Please advise us,

and may Allah reward you with the best!

After studying the Fatwa request, the committee replied:

Firstly: You should offer the Funeral Prayer for all of them, after washing and shrouding what you can. If it is not possible to wash the bodies, it is permissible to perform Tayammum (dry ablution) for them. If nothing remains from the bodies but small parts, offer the Funeral Prayer for the remains and the same applies to the burned bodies.

Secondly: Each dead body should be buried in a separate grave and as much effort should be exerted as possible to distinguish the different bodies from each other.

Thirdly: It is obligatory that all the body parts remaining in the wreckages should be removed and buried, with each dead person's parts in a separate grave. They should not be buried in the wrecked cars.

Fourthly: If the deceased's relatives request that the dead bodies or the remains be sent to their homelands before the burial, they should be permitted to do so. But if the remains are already buried, they should not be permitted to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

burying more than one dead person in the same grave

Fatwa No. 6455

Q: In some areas in the south, people dig graves that are two meters in length and one meter in width. This grave is usually dug by the oldest person in the family. If this person dies or any other person in the family dies, they will be buried in this grave. They bury many dead people in this grave whether they are male or female. The number of dead people buried in one grave can reach fifteen from the members of one family. Is it permissible to do this? If it is not permissible, it will be better to warn people against it in through the media.

A: Every dead person should be buried in a separate grave. They should be put in a Lahd (a crevice on the side of a grave facing the direction faced for Prayer). It is not permissible to bury more than one person in the same grave except in cases of hardship such as in the times of plagues or mass killing when it becomes difficult to put every dead person in a grave due to great numbers of dead people. A righteous person should be put first towards the Qiblah (direction faced for Prayer towards the Ka`bah) as the Prophet (peace be upon him) did with those who were murdered in the battle of Uhud.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9235

Praise be to Allah Alone and may peace and blessings be upon the seal of the Prophets. To continue:

The Permanent Committee for Scholarly Research and Ifta has read the inquiry 1853 registered at the Department of Scholarly Research on 20/6/1405 AH and submitted by `Abdul-Rahman Ibn Muhammad Al-`Atiq, member of Da`wah (Islamic call) in the district of Zulfa to His Eminence general chairman of the committee. The question reads: Is it permissible to bury several dead embryos in one grave?

After the committee studied the question, the answer came as follows:

The basic principle in this regard is that every dead person, whether old or young, has to be buried in a separate grave. This ruling holds true for the dead embryo which has developed into a recognizable human form. Embryos that have not developed in such recognizable human forms may be buried together in one grave.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa No. (8563)

Q 3: How should the dead be buried? In our country when someone dies, people wash his body, supplicate to Allah for him and carry him to the graveyard where they offer funeral Salah

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on his behalf and supplicate to Allah for him again. After burying him in the grave and covering him with earth, they recite two Ayahs (Qur'anic verses) and supplicate to Allah for him once more.

A: First: After a dead person is washed and after funeral Salah is offered on his behalf, he should be placed in Lahd (a crevice on the side of a grave facing the Qiblah) on his right side facing the Qiblah and should then be covered with earth.

Second: Thereafter, people should supplicate to Allah to pardon him and supplicate for him for steadfastness. However, no recital of the Qur'an at that time is substantiated by Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 12592

Q: My mother told me that she had a daughter who died, but she was not present at her death. The girl was buried in a graveyard where only men and no women were buried there. Was it permissible to bury her daughter with men or is it permissible to transfer her body? Please advise us, and may Allah reward you with the best.

A: It is permissible to bury women in a graveyard for men and vice versa, as long as every body is buried in a separate grave of their own.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

burying the dead in a coffin

Fatwa No. 3913

Q: We live in Sydney, Australia. Burying dead people here should be done by putting them in coffins which are then put in the grave. The grave should be filled with earth. Is it permissible in Islam to do this? A group of our brothers say that it is permissible to do so while others say that it is not. Some of our brothers send the corpses of their dead relatives to their countries of origin because they think that it is not permissible for them to bury them in coffins. The Ministry of Health does not permit burying the dead except in coffins. We tried to convince them with our viewpoint, but we have not achieved any progress in this regard until now. If we are sure that it is not permissible for us to bury our dead in coffins, then this can be an argument against the Ministry of Health in the area where we live. Otherwise, this will be an argument against our brothers who send the corpses of their relatives to their original countries though they waste much money that can be used in useful matters for Muslims. You alone can give us a Fatwa in this regard. Your Fatwa will be a place of concern for Muslims in Australia. We hope to receive your response soon.

A: Burying a dead person in a coffin is not in accordance to the Sunnah of the Messenger of Allah. It was not authentically reported that the Prophet (peace be upon him) or the Companions (may Allah be pleased with them) ordered or did this. All goodness is in following the righteous predecessors and all evils is in innovating new matters in religion. Moreover, doing so brings similarity between Muslims and non-Muslims. Moving the corpse of a dead person to his original country in order for them to be buried there without any necessity is not permissible. Being buried in a coffin in the place where a person dies is not an excuse for moving him as long as there is a cemetery for Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4731

Q 3: is it permissible to put a deceased Muslim in a coffin before putting the corpse into the grave?

A: There is nothing wrong to put the corpse of a deceased Muslim in a coffin. However, the corpse should be taken out of the coffin before it is laid down into the grave. However, it is permissible to leave the corpse inside the coffin if you fear that it will rot or decay.

(Part No. 8; Page No. 440)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Placing Bricks in the Grave at the Time of Burial

Fatwa no. 839

Q: if there are no bricks to use for burying someone, is it better to pour dust over the corpse without a barrier, or to use stones or wood instead of bricks as a barrier between the corpse and the dust?

A: This matter is flexible according to what is available. If there are bricks, stones or wood, they can be used as a barrier between the corpse and the dust. If there is not, the dead should be buried, even with the dust over the body, as Allah stated, ﴾Allâh burdens not a person beyond his scope.﴿ Allah also says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 908

Q: the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) used to be closed with a bedding of stones, but now they are closed with cement bricks. As cement is made by fire, we are confused about this.

A: The committee sees nothing wrong with replacing the stone beddings that were used to close the Lahds with cement bricks. As for cement being something that is made by fire, this is not true, and it has no effect on the permissibility of using it for the stated purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa No. (7035)

Q: I would like to inform you that there are many graveyards in our area. Having no stones to cover graves with, we manufacture concrete stones for this purpose while we do not know whether it is permissible or not. Hoping to free myself from accountability and for fear of being sinful, I wish that Your Eminence will give us a fatwa on the issue.

A: It is not blameworthy. However, it is better to cover them with mud bricks whenever posssible.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Putting dung in graves

Fatwa no. 868

Q: What is the ruling on collecting animal dung in a graveyard or over graves, knowing that the purpose of doing this is clear, and that is to use the dung as manure for agriculture after a year or two, and also bearing in mind that it was 25 to 30 years since the last person was buried in the graveyard. Is this permissible or not?

A: It is not permissible to put any type of animal dung in a graveyard or over graves, as it constitutes an insult to the dead people buried there. It is authentically reported that the Prophet (peace be upon him) ﴾Forbade the plastering of graves, sitting on them, and building over them.﴿ (Related by Muslim and Al-Tirmidhy, who said that this is a Hassan Sahih [good authentic] Hadith) It is also authentically reported that the Prophet (peace be upon him) said, ﴾"Do not sit on graves or offer Salah (Prayer) towards them."﴿ (Related by Muslim) Therefore, if sitting on graves is forbidden, whether or not it is accompanied by urination or defecation, then putting dung on them is also forbidden. This is insulting to the dead; also because the inviolability of a Muslim after death is the same as it is during lifetime.

(Part No. 8; Page No. 443)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn `Abdullah Al Al-Shaykh

Building on the Graves

The fifth question of Fatwa no. 5175

Q 5: There is a grave which is raised the height of a span or more above the ground, but its edge is surrounded by a wall. Is this grave considered contradictory to the Sunnah (whatever is reported from the Prophet)? Is it permissible to visit such a grave or not?

A: building on graves is impermissible, as it is authentically reported that the Prophet (peace be upon him) (prohibited the plastering of graves, sitting on them, and building over them.) Related by Muslim in his Sahih (authentic) Book of Hadith from Jabir (may Allah be pleased with him). Thus, it is concluded that the mentioned building should be removed, according to this Hadith. As for visiting the grave, there is no harm in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

gathering martyrs' remains

The seventh question of Fatwa no. 3897

Q 7: What is the ruling on gathering martyrs' remains?

A: Like any other human remains, every martyr's remains should be buried in a separate grave. However, if it is very difficult to bury them in separate graves, such as when there are many dead people due to an epidemic, fighting, or other reason, there is nothing wrong with burying two or three people in the same grave. The most pious of them should be placed the closest to the Qiblah (direction faced for Prayer towards the Ka'bah), as the Prophet (peace be upon him) did with the martyrs of the Battle of Uhud.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Burying vipers and vermin

Fatwa no. 5409

Q: I would like to ask you about the ruling on what to be done with vermin after killing them. Do I have to bury them or leave them unburied? We are in the habit of burying them, but

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we do not know whether this is right or wrong. Please give us your Fatwa. May Allah grant you a better reward.

A: Burying dead vermin is optional as there is no text in the Shari`ah (Islamic Law) which either requires nor prohibits burying them. It is preferable, however, to bury them in order to prevent the harm they may cause to people.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

burying hair or nails one clips

The third question of Fatwa No. (3785)

Q 3: Some people told me to show care for the nails I clip or hair I cut digging a hole and burying them in there as I will be asked to bring them on the Day of Resurrection. Is this true?

A: We know no Shar`i (religious) foundation for what you have just mentioned. Anyway, you have a free choice either to bury them or throw them away.

(Part No. 8; Page No. 446)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Should removed human body parts or hair be burnt

Fatwa no. 8099

Praise be to Allah alone, and may peace and blessings be upon our Prophet Muhammad, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Honor the Chairman from Major General `Abdul-Muhsin ibn `Abdullah Al Al-Shaykh, Head of the Religious Affairs Department in the Armed Forces, which is registered in the Research Department under no. 280, in 27/1/1405 A.H. and which states the following: Please find the question which was submitted to us from the Head of the Religious Department in the western region, which carries the number 8 in 11/1/1405 A.H. Please, Your Honor, we would like you to give us the legal ruling on this, as there are many hospitals affiliated to the Ministry of Defense and Aviation where there are similar cases. They have asked us to provide them with the ruling on the proper manner of disposing of human body parts after some surgeries, which are usually burnt. These parts are:

(Part No. 8; Page No. 447)

1- Parts amputated due to accidents. 2- Parts which are not likely to be infected, such as the part which is removed in male circumcision. 3- The placenta or the miscarried fetus in any stage of pregnancy. 4- Extracted teeth and molars.

Please advise concerning the legal ruling so that we can spread it among the hospitals affiliated with the Ministry of Defense and Aviation, may Allah bless you.

The Answer:

It is impermissible to burn these parts, rather they should be buried in a pure place. If a miscarried fetus is more than four months old and one of the parents is a Muslim, it should be washed, and enshrouded, and the Funeral Prayer should be offered for it and buried in the graves of the Muslims. If both parents are Kafirs (disbelievers), it should neither be washed nor the Funeral Prayer offered, but it should be enshrouded and buried in any piece of land.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

What should be done with amputated human body parts

Fatwa no. 11266

Q: If someone's arm or leg was amputated due to an accident, but the person did not die, what should be done with regard to the amputated limb? Should it be washed, and the Janazah (Funeral) Prayer be performed for it. Should it be buried, or what else should we do? This may be the case when someone is alive, but what if we find a human body part after the person has been eaten by a wild animal and we do not know whether they were a Muslim or not; what should we do in this case? Also, if we know that the person was a Muslim, what should we do in both cases? I hope that Your Eminence will clarify this matter well.

A: Body parts that are amputated from a living human being - whether this happened due to an accident, a Had (ordained punishment for violating Allah's Law), or other reason - are not to be washed and no Janazah Prayer performed for them, instead they should be wrapped in a cloth and buried in the cemetery, or in ritually pure ground away from humiliation, if the person who finds it does not have a cemetery nearby.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Transferring a body from one country to another

Fatwa no. 4332

Praise be to Allah Alone and may peace and blessings be upon Allah's Messenger, his family and Companions. To continue:

The Permanent Committee for Scholarly Research and Ifta has read the inquiry number 2144 registered in the Research Department and submitted on 27/12/1401 AH by the ministry of interior to His Eminence the general president of the Committee. The inquiry is as follows:

31/1613/1. Very Urgent. His Excellency undersecretary of Health Ministry in Riyadh. Greetings are extended to His Excellency the cabinet minister. Greetings are also extended to the interior ministry for administrative affairs. Greetings are also extended to the principality of Makkah district. Greetings are extended to the general presidency of administrations of Scholarly Research, Ifta, Da`wah and Guidance in Riyadh. The Indonesian Ministry in Jeddah sent us a letter in which the Indonesian government requests the government of the Kingdom of Saudi Arabia to endorse the transportation of the corpse of the late Bong Tomo Somtomo whose grave is located in `Arafah to Indonesia. He died there and was buried on the ninth of Dhulhijjah 1401 AH. The reason being that the dead man used to be one of the patriot leaders in Indonesia and his family has a persistent desire to bury his body in his homeland. This request contradicts the teachings of the upright Shari`ah of Islam which obligates preserving the dignity of the dead and prohibits the exhumation of graves. In addition, such a procedure would violate the health instructions issued by WHO (World Health Organization)

and would also violate the rules of public sanitation. Thus, we hope that you will guide us towards the correct solution as soon as possible. A copy of this telegram has been sent to the general presidency of administrations of Scholarly Research, Ifta, Da`wah and Guidance.

The Permanent Committee's reply came as follows:

If the reality is as mentioned above, it is not permissible to exhume the grave of the said dead person so that his body may be sent to his birthplace in Indonesea. The reason is that the body of the dead should be preserved from harm and treated with due respect. Neither the Prophet (peace be upon him) nor any of his Sahabah (Companions) are reported to have done such an act. The reasons provided in the inquiry are not considered valid excuses to permit the transportation of the body.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

returning a body to its homeland

The first and second questions of Fatwa no. 8909

Q 1: Is it permissible to return the bodies of dead Muslims to their homeland to be buried? We have known of bodies that were returned in very poor conditions, due to the length of time it took, changes in the weather, etc.

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What is the way of the Salaf (righteous predecessors) in this regard?

A: If the situation is as you have mentioned, it is not permissible to return bodies to their homelands to be buried, unless there is a necessity for doing so, such as if the person dies in a non-Muslim land. In this case, the body should be transported to be buried in a Muslim graveyard.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Q 2: Is it permissible to bury a Muslim person in a separate grave within the wall of a cemetery of the people of the book? Is there any Prophetic Hadith in this regard?

A: A Muslim person should not be buried in a grave which is located within the disbelievers' cemetery even if it is in a separate part. All that exists within the wall of this cemetery is a part of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

transporting the body of a dead Muslim from a non-Muslim country

The fourteenth question of Fatwa no. 2922

Q 14: Some Muslims who live in Britain transport the bodies of their dead back to their homelands. Is this permissible?

A: Yes, it is permissible for them to transport their dead to cemeteries in Islamic countries,

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and they may also have private cemeteries there where only Muslims are buried. They should move from non-Muslim countries to Muslim countries if they have the means to do so, except for those who have good knowledge of the Islamic Shari'ah (law) and they are safe in themselves and their religion, and make efforts to spread Islam, hoping that people will be guided by them. It is permissible for them to stay for these reasons, and it may become obligatory to establish the inexcusable evidence and explain the Truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Burying a Muslim in the graveyard of non-Muslims

The second question of Fatwa No. (1841)

Q 2: Is it permissible to bury Muslims in the graveyards of non-Muslims? Actually, Muslims here live in a country so far from their graveyards that it takes more than a week's travel to move the dead to be buried there. It should be noted here that hastening to bury the dead is a Sunnah (supererogatory act of worship following the example of the Prophet).

A: It is not permissible for Muslims to bury a dead Muslim in the graveyard of non-Muslims. In fact, it is the standard practice of all people of Islam since the lifetime of the Prophet (peace be upon him), the caliphates of Rightly-guided Caliphs and later generations. It is an unceasing practice that Muslims graveyards are singled out and distinguished from those of non-Muslims and that

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Muslims are not buried with Mushriks (one who associates others with Allah in worship). Undoubtedly, it stands for a practical consensus of opinion on the necessity of distinguishing Muslim's graveyards from that of the non-Muslims. Al-Nasa'iy reported (on the authority of Bashir ibn Ma`bad Al-Sadusy who said, "I walked with the Messenger of Allah (peace be upon him) and we passed by graves of Muslims. He (peace be upon him) said, "These missed great evil." Then, he passed by graves of non-Muslims and said, "Those missed great goodness.") This Hadith assures distinguishing Muslims and non-Muslims graves. However, no Muslim should live in a non-Muslim country or stay among disbelievers. A Muslim is required to move to an Islamic country wherein he saves his religion of trials, becomes able to reveal the rites of Islam and cooperates with his brothers on righteousness and piety. Moreover, he should live among Muslims to increase the number of Muslims. If a Muslim is living in a non-Muslim country with the aim of Da`wah (call) to Islam and he is well-qualified, is expected to have effect on others and would not be overcome by their suspicions, he is permitted to do so. The same is true for those who have to live in non-Muslim communities for they should cooperate with one another, help one another, and hold special graves for them to bury the dead Muslims in them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad and his family and companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 3081

The Islamic Society has purchased some graves in a Christian graveyard, is it permissible to bury non-Muslims or those who have deviated from Islam, such as the Qadiyanis or others, in the graves that have been specified for us, the Sunnis?

A: It is not permissible to bury Muslims in Christian graveyards, as they will be harmed by their torture. Muslim graves should be in a place separated from a Christian graveyard. As for the Qadiyanis, they are Kafirs (disbelievers), and should not be buried in graveyards designated for Muslims, because they are not of them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question from Fatwa No. 5377

Q 3: A Muslim died in France, and it was very hard to transport his corpse to his home country. There is no cemetery for Muslims in the city where he died. Is it permissible for us to bury him in a Christian cemetery?

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Also, there is no special place for washing the corpse of Muslims except for that of Christians. Can we wash the corpses of dead people in these places if it is difficult to wash the corpse of the dead person in his house?

A: If Muslims do not have a special cemetery for them, a dead-Muslim person should not be buried in a non-Muslims' cemetery. Muslims should find a place in the desert where they can bury him. The grave should be leveled with the surface of the ground in order not to be disentombed. It will be better to transport the corpse to a place where there is a special graveyard for Muslims if it is easy to do so without much expenses. Washing the corpse of a Muslim person in places where non-Muslims wash the corpses of their dead people is permissible as long as it is not easy to do otherwise without costs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

burying disbelievers in Muslim graveyards

Fatwa no. 335

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has examined

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letter no. 24786 of 9/12/1392 A.H., sent by His Royal Highness the King (may Allah protect him) to His Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance in regard to the Law of Graveyards, and Washing and Burying the Dead that has been drafted by the Ministry of Health. His Royal Highness requests a Fatwa (legal opinion issued by a qualified Muslim scholar) on the subject of burying non-Muslims in Muslim graveyards. His Royal Highness (may Allah protect him) wants to know the Islamic opinion as to whether non-Muslims can be buried in Muslim graveyards or whether they should be sent back to their homelands. The committee has also read the enclosed copy of the private letter, no. 10118 dated 8/5/1391 A.H., sent by His Royal Highness (may Allah protect him) to His Eminence the Deputy Mufti, which states: "It is apparent now that when any of these people [non-Muslims. trans.] die, whether they are young or old, their body is sent to their homeland as they are considered as foreigners. It is therefore better to be silent about this issue and not make it public." The committee also examined the explanation given by His Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance, to refer the matter to the Permanent Committee for Scholarly Research and Ifta' for its opinion on what was inquired about by His Royal Highness.

After studying the issue, the answer of the Permanent Committee is as follows:

It is not permissible to bury non-Muslims with Muslims in Muslim graveyards; in fact, non-Muslims should be buried far away from them, as they will be harmed by their proximity. This is the opinion of the scholars (may Allah be merciful to them) that is mentioned in their books. The scholars even referred to an issue that explains their stance regarding the non-Muslim dead and the reason why they should be buried far from Muslim graveyards. The author of "Al-Muqni'" stated: "If a Dhimmy (protected non-Muslim living under Islamic rule) woman is pregnant by a Muslim man and she dies, she should be buried alone with her back to the Qiblah (direction faced for Prayer towards the Ka'bah)."

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In explanation to this, he said in a footnote: "This is because she is a Kafir (disbeliever), so she should not be buried in the Muslim graveyard, but her baby is judged to be a Muslim, so it should not be buried with the Kafirs." As the government of our country (may Allah protect it and strengthen its ruler) does not grant citizenship to non-Muslims, it is in its interest and will reduce its problems with

others if it does not assign graveyards for non-Muslims. So, if any of the non-Muslims die and their relatives ask for their body to be transported to their homeland, it is better to grant them their request.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	Ibrahim ibn Muhammad Al Al-Shaykh